

AKRIT GRANTHAMALA NO. 7.

SAMĀRAICCA-KAHĀ
of
HARIBHADRA
[THE SIXTH CHAPTER]

सिरिहिभद्रसूरिइयाए
समराइचकहाए
छट्ठो भवो ॥

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Of
Haribhadra Sūri

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Translation and Vocabulary
By

M. C. Modi M. A; LL. B.

A Fellow-Sir P. R. College Poona

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[The Sixth Chapter]

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Edited

With Text, Sanskrit Tippani, Notes
Translation and Vocabulary

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Introduction

The text of the present volume contains the sixth chapter of the famous romance of Haribhadra-Sūri, Samarāiccakha. The whole work contains in all nine chapters—being the development of traditional verses which are quoted in the Bhūmikā by the author himself (See स. क. भव. १-२. my Edition. P. 5 verses 23-25. भणियं च पुञ्चायरिष्टद्वि etc.) The origin of all these narratives of the nine chapters is from the sinful resolve of Agnis'arman born out of the hatred to Gunasena, “ता पयस्स वहाप पइजम्मे होज्ज मे जम्मो (स. क. भव. १-२. P. 24. verse 59.) The sixth chapter is the narrative of the sixth birth of this pair. After four births, Agnis'arman is born as Laxmi and Gunasena is born as Dharana. Laxmi therefore in our narrative is inimical always to Dharana until her death. Laxmi attains the hell destined for her and Dharana obtains the place destined for him in the heavenly world Arana in the Vimāna-heaven Chandra-kānta.

Haribhadra calls this romance as one belonging to the type of Dharmakathā or religious romance. Its guiding motivation is

derived from religion. Haribhadra speaks about it in details in Bhūmikā. (See. स. क. भव. १-२ P. 3. lines 3-7.; P. 4. lines 13-14.)

The name of the present work is Samaraīcca-Kahā as it popularly goes, though Haribhadra himself has named it Samaraīcca-Cariya. Uddyotana, the famous author of Kuvalayamāla calls it Samara-miyankā. Devacandra, the teacher of famous Hemacandra speaks of it 'जेण य कहापर्वधो समराइचो विषिम्मिविओ' (See स. क. भव. १-२. Intro. .P. vi.-vii.)

The date of Haribhadra is between 700 A. D. to 778 A. D. The lower limit of Haribhadra's date is fixed by Uddyotana's Kuvalayamāla. In the introduction of Kuvalayamāla, he mentions Haribhadra as his preceptor in canonical literature and logic. Now Uddyotana's date is fixed as 778 A. D. by his own evidence. The upper limit of Haribhadra's date is fixed by the quotations from the authors cited by him in his numerous works, especially from Kumārila, Dharmakirti, Bhartrihari and others. These quotations can safely help us to fix the upper limit of his date as 700 A. D. or thereabout (See. स. क. भव. १-२ Intro. vii-xiv.)

Haribhadra was a Brāhmaṇa well-versed in Brahmanic lores. He belonged to चित्रकूट or Chitor where he seems to have stayed upto his initiation. He was converted to Jainism by the preachings of a nun named Yākini. As a homage to her, Haribhadra always styles himself in his works as the son of Yākini. Haribhadra, as is pointed out, was also well-versed in Buddhism. His literary activity as a theologion was tremendous. The tradition as early as that of 1068 A. D. mentioned by Abhayadeva, describes Haribhadra as the author of 1400 works. The works presently available according to the list drawn up by Muni Shri Jinavijaya are 28 in all, twenty of which are printed. Haribhadra styles himself as Virahāṅka, at the end of so many of his works. Prabhāvakacharitra IX 48-206 mentions the legendary account for this मुद्रा of विरहाङ्क. It says that Haribhadra had two nephews, who secretly studied Buddhism though at heart true Jaina. They were killed by Buddhists when they found them out as the followers of Jainism. Haribhadra felt very much; and on account of this incident, he always styled himself as विरहाङ्क at the end of his works.

The contents of the Sixth Bhava are as under—

In the town of Mākandi, there lived a merchant named Bhandhudatta. His wife was Hāraprabhā. She had a dream in which she saw the goddess of wealth entering her womb. After due period, she had a son who was named Dharana. (P.3-5 l. 11.) In the meantime, the soul of Vijaya was born as Laxmi, the daughter of merchant Kārtika. She was in due course, married to Dharana. She began to conceive hatred for Dharana on account of the impressions of her previous births. (P. 5. l. 22)

Once on the festival of Madana Trayodashi, Dharana went out with a chariot to the garden Malayasundara. While he was about to pass through the city-gate, the son of merchant Panchanandi by name Devanandi was entering the city. They had a tussle as to who should take aside his chariot to allow the other's to pass through. None of the two yielded. Both the chariots stood standstill at the city-gate hampering the traffic of the city. The leaders of the town met and four persons were appointed to rebuke

them for their vain pride, as neither of them earned wealth by his own exertions. Dhara-na proposed that both of them should under-take a journey for business and that the chariot of one who earned more wealth within a year, should pass through the gate first on the same day of the next year. Devanandi agreed to this. The document was drawn up, duly signed and deposited in the store-house of the town. They were furnished with goods worth five lacs of Dināras each. They started taking their caravans with them. Their wives also accompanied them. (P. 8 I. 17.)

On the way, Dharana saw a young Vidyādhara named Hemakundala jumping up and falling down. Dharana approached and asked him the reason. He narrated the account:

Once upon a time, a Vidyādhara named Vidyunmālin came to his father from the Vindhya mountain. On the way, he passed through Ujjain where he met with an occurrence which distressed him very much. He narrated the story of the occurrence to the father of Hemakundala.

There was a king named S'riprabha in

Ujjaini. He had a daughter named Jayas'ri, who was offered to S'rī-Vijaya, the Vatsa prince, though asked for in marriage by S'is'upāla, the king of Konkana. When the wedding was being held, the princess was carried away by S'is'upāla. S'ravijaya pursued and killed him, but was himself severely wounded. Jayas'ri took then a vow to abstain from food, as long as S'rī-vijaya would take none. Vidyunmālin then feared for the lives of both of them. (P. 10. I. 13.)

Hemakundala heard this. He remembered what he heard about the miraculous herb from a friend. He flew to Himalaya with the aid of a spell. He brought the herb and while returning, came down to take rest. When he again tried to fly up, he forgot a syllable of the spell and therefore jumped up and fell down. He asked Dharana if he could help him by taking the herb to S'rī-vijaya at Ujjaini. Dharana asked him to repeat the spell if it was communicable, even in a faulty manner. Hemakundala repeated it; and Dharana then corrected it with the help of his Padānusārin powers. The young Vidyadhara was very much pleased; he gave to Dharana a piece of the

herb, and went his way. Dharana came back to the camp(P. 12.1.13)

One day, he heard not very far from his camp some young S'abaras weeping. He approached them and asked them the reason why they wept. They said, their master Kālasena was badly fractured in head in his duel with the lion, and was on his deathbed. His wife, though pregnant, wished to kill herself. Kālasena did not like it. He wished therefore to call her relatives who might dissuade her from her resolve. S'abara youths were sent to bring her parents and as they could not bear the grief, they wept like women. Dharana said, "He would be able to help them." They became glad. Dharana went to Kālasena and with the aid of the herb, he cured Kālasena. Kalasena favoured him with giving up hunting throughout his life. (P. 14. 1.23)

Some days passed away. Dharana saw in the place called Ayamukhi, a Chandala named Maurya being taken to the execution-ground by policemen, though he was innocent. Maurya entreated the caravan to save him. As Dharana felt he was innocent and as it was a fast-day of Amavāsyā, Dharana

interceded for him and got him released by getting orders from the king. Maurya became very glad and after promising he would be ever obliged to him and help him if it came to that, he went his way. (P. 16. I. 10.)

On this side Dharana went further. On the way, the caravan arrived at Kādambarī forest where they encamped. It was a thick and terrible forest infested with wild beasts. In the night, they were attacked by S'abara horde, whom the caravan-guards at the outset repulsed. But the S'abaras mobilised again and on account of sheer strength of number, they routed the caravan. Dharana had also to retreat. S'abaras took many prisoners and went to Kālesena. They offered him their booty. Kālesena while inspecting the prisoners found one Sangamaka whom he recognised as he had come along with Dharana who cured his fractured skull. Kālesena felt much pain as he had attacked his benefactor and he sent out his S'abaras to find out Dharana. He felt remorse and took a vow to enter fire if Dharana was not found and restored to property within five days. He also took a vow before Kādambarī the family-goddess, to offer her the sacrifice of ten men if Dharana

was found alive. He also went out in search of Dhrana. (P. 20. I. 9.)

Now Dharana, with only that piece of herb with him and Laxmi, was wandering about the mountain Pilindha-Nilaya, after the defeat and destruction of his caravan. Laxmi on account of these hardships was much tired and fainted. He shampooed her and she regained consciousness. She said, she was thirsty. Dharana went in search of water. He climbed the tree to see if he could find it but though he saw it, he could not get it. He remembered the recipe that with the help of the juice of the Tuvaritthia herb, the blood could be turned into water. He thought after taking out blood, he would be able to heal up his own wound. He also planned to take out some flesh from his thigh. He did as he had planned. He cooked the flesh in the forest-conflagration and offered both flesh and water which Laxmi took. (P. 22. I. 14.)

After some time, they arrived at a place called Mahasara, and put up at the temple of Yaks'a. outside the town as it was night. Laxmi said she was thirsty. Dharana therefore brought water from the river in a bowl.

Dharana then fell asleep. In the meantime there was a great noise outside the temple. A thief named Chandarudra was pursued by policemen. Chandarudra had stolen king's property. He entered the temple and was helped by Laxmi out of her hatred to Dharana. Chandarudra promised to take her with him and she promised to give him water which would help them to be invisible with the aid of a thief's pill named 'the charmer of others' sight' in possession of Chandarudra. They put the stolen jewels before Dharana who was asleep and became invisible. The policemen arrested Dharana in the morning. Dharana, who blamed his fate, was carried to the king. After a time, by king's order, he was sentenced to be executed and was entrusted to Chandālas for execution. The policemen gave him over to Chandālas. It was Maurya's turn on the day to carry out execution. Maurya, who was obliged by Dharana, released him out of gratitude. Dharana wandered about and came to the river Rijupālikā.
(P. 28. I. 17.)

Chandarudra along with Laxmi, after leaving the Yaksha temple, had come in the vicinity of the Rijupālikā. He began to dis-

trust Laxmi who had been unfaithful to her own husband. He took out her jewels and left her. She wandered about and found Dharana. He recognised her and she wept. She said, she had been out to make water and the thief, in the meanwhile, carried her away. Dharana was glad that she was at least chaste and had not resorted to usual female treachery. They then started from that place with a view to leave Laxmi at her maternal uncle's place in Dantapura. (P. 30. I. 9.)

On the way, he was seen by the S'abarās of Kālasena. Kālasena had in the meantime prepared to enter fire, after giving the promised sacrifice of ten men to Chandikā or Kādambāri, his family-goddess, though his object was not fulfilled. He instructed his men to hand over the caravan to Dharana's elder. In the meanwhile Dharana was brought to Chandikā's temple. The poet describes here Chandikā's temple and its surroundings. At that time, the human sacrifice was to be offered to Chandikā. The first was the turn of Durgilaka, an errand-boy. Dharana felt for him and offered himself for the sacrifice instead of the errand-boy, who was much

dejected as he had to lose life. Dharana sent his request to Kālasena who found it extraordinary and just befitting Dharana. Kālasena then recognised Dharana, and became very glad. Dharana advised him to give up injury to living-beings even in sacrifices which can be better performed with the offerings of flowers, rice and scented things etc. Then Kālasena took Dharana to his own place along with the prisoners who were set free. The prisoners who were set free, were given some property and were permitted to go. (P. 36. I. 2.)

Dharana stayed there some days and went afterwards to his own place with money. The leaders of the town came to receive him. They counted his property which amounted to one crore and a quarter. Devanandi came back after half a month and his property only amounted to half a crore. On the festival of Madana Trayodashi, the leaders asked him to take out his chariot first. He declined their request calling such things simply childsh. (P. 36. I. 15)

After some time, he, who had spent all his earnings in good works, thought again

to undertake a journey for earning wealth. He took his father's permission and went to the city of Vaijayanti. He could not find much profit in selling his wares. So he thought to go to the opposite shore. He got the ship made ready and started towards China. There was a storm in the sea. The ship wrecked. With the help of a plank, he arrived at Suvarna-dvipa. He lighted fire there and he found that the fire turned the soil into gold. He prepared several bricks, marked them with his name and made them into blocks. He fixed up the broken balves of the boat and putting gold blocks in it he was preparing to go. In the meantime, there passed by the ship of Suvadana, with merchandise of little worth. He saw Dharana, and stopped his ship. Dharana put his gold blocks in the ship and promised him to give a lac worth of gold, when the ship would reach the shore. Suvadana said he did not mind gold so much as he did Dharana's life. By luck, Laxmi was also taken up on the ship. Dharana recognised her and became very glad. (P. 40. I. 5.)

While the ship was on the way, the guardian demoness of Suvarna-dvipa came

there producing terror. She demanded that her wealth could not be taken without offering a human sacrifice, and threatened to destroy the ship if her demand were not satisfied. Out of consideration to Suvadana, Dharana became prepared to offer himself as a sacrifice to her; and Laxmi with her inward hatred towards him, supported him in his resolve. He threw himself into the sea and the demoness took him away, piercing him with a pike (P. 41. I. 2.)

In the meantime Hemakundala, that Vidyādhara whom he had previously saved, saw him. Hemakundala knew the demoness, and saved him from her. Dharana then asked him the account of S'rivijaya. Hemakundala, taking Dharana, went to Ratna-dvipa. The poet gives a long description of Ratna-dvipa. Hemakundala told Dharana that they would go to a Kinnara named Sulochana who was his friend, and that he would take some jewels from him for Dharana and would lead him to Devapura where he should wait for his wife. They did so. Dharana was given jewels. He was left outside. Hemakundala then went away. (P. 45. I. 2.)

Merchant Toppa saw him and being

prepossessed in his favour, took him to his own house. Dharana deposited his jewels with him. (P. 45. I. 11.)

On the other side, Suvalana, seeing the great amount of gold and a beautiful woman like Laxmi in his ship, was tempted to take Laxmi as his wife and gold as his own property. As Dharana was dead, he felt he was safe. Laxmi, out of hatred to Dharana, yielded to him. The ship arrived at Devapura. Suvalana saw the king, offered his presents and pleased the king who allowed his goods to come in duty-free. (P. 46. I. 6.)

In the meantime, Dharana who was in Devapura came to know that the ship had arrived from China. He went to the sea-shore and found Suvalana and Laxmi both of whom recognised him. They found their position rather difficult and wanted somehow to dispose off Dharana. Laxmi asked him to stay with her overnight instead of going to the city. Dharana did this. In the night he was given a drink; and while he was senseless with intoxication, Laxmi put a noose about his neck to kill him but he bent down. Laxmi thinking that he was dead, left Dharana on the shore and went to the ship.

After some time, Dharana became conscious. He could not understand his position. After a time he realised the perfidy of Laxmi for certain. In the meantime, the men of Toppa came searching for him. They saw him and took him to Toppa who was unhappy as he did not come home in the night. Toppa asked him to narrate the whole account. Dharana told about the perfidy and unchastity of his wife and faithlessness of Suvidana. Toppa got angry and approached the king. Though Dharana was unwilling to proceed, Toppa whom Dharana considered as his elder, pressed him. Suvidana was examined and afterwards Laxmi also was called. They totally denied the charge and even said that both of them Laxmi and Suvidana did not even know him. Dharana did not like to defend himself. Toppa however was very determined and even expressed to go through ordeals to set right the cause of Dharana. Dharana, seeing that he was putting Toppa in difficulty, said that the proof for the rightness of his cause existed as the gold-blocks were marked with his name. The gold-blocks were asked for. The king saw them but he did not find Dharana's name on them.

Dharana then asked the king to get the blocks broken and see inside. The blocks were broken and Dharana's name was found on the blocks. Suvidana was immediately sentenced to death but was saved through the intercession of kind-hearted Dharana. Laxmi was banished. (P. 53. I. 3.)

The king then asked Dharana to take charge of his property. The king sent his officers along with him. The property was duly taken by Dharana. Dharana offered Suvidana to take as much gold as he wished; for he had considered his life of greater value than the gold worth a lac he offered him, when he took him with his property on the ship. Suvidana felt ashamed. Dharana gave him gold worth eight lacs. After settling his affairs, he went to Toppa. (P. 53. I. 18.)

After taking his meals with Toppa, he asked Toppa to give him three promises. Toppa agreed. With the first promise, he asked Toppa's treasurer to return him his jewels, which the treasurer did. With the second promise, he took half of them; and with the third promise, he made Toppa accept the other half. Toppa, feeling Dharana

would take ill, accepted them. (P. 54. I. 21.)

Then Dharana went to his own city. The king came out to receive him. Dharana was led then to the royal palace where he was duly honoured. Then he went his home. There he offered charities etc. His parents asked him about Laxmi. He felt dejected. The parents did not further ask him thinking it would wound his feelings and that Laxmi might have done that usual female perfidy. The king then came to him and Dharana, being pressed by the king as to what order he wanted to promulgate, asked for the release of all prisoners and non-injury to all living-beings. The king promulgated this order, with due striking of prison-gongs. After spending there some time with Dharana, the king went away (P. 56. I. 3.)

Once Dharana went to garden Malaya-sundara, where he saw Revilaka, a son of a noble man, sporting with his beloved. He was reminded of Laxmi and her perfidy. There he, being dejected of this world, went with his friends to the grove of As'oka trees. He found there a great teacher named Arahadatta. Arahadatta and other hermits offered them religious benediction. They sat

on the ground. In order to test the sincerity of his intention, the saint first enlarged upon the hardships of monastic life. Dharana did not budge from his resolve. Arahadatta then admired his enlightenment and in illustration of how difficult it is to get knowledge, he narrated his own life. (P. 58. I. 18.)

Arahadatta's Tale

There is a city named Achalapura. There Jitas'atru was the king. He had two sons. Aparājita and Samaraketu. Aparājita was the heir-apparent and the other as a prince was put in charge of Ujjaini. Once a border prince, Samarakesari attacked Achalapura and Samaraketu started with the army to punish him. After defeating him, when he was returning, he saw a teacher named Rādha. He felt averseness to the world. After duly hearing religion from him, he took to hermit's life. He arrived at a place called Tagarā. There came from Ujjaini, the pupils of teacher Rahu, the pupil of teacher Rādha to Tagarā. He asked him the news of his monastic life there. They said everything was all right except that the sons of the king and

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the royal chaplain produced troubles for hermits. (P. 89. l. 53.)

Aparājita thought to go to set the matter right at Ujjaini. He asked the permission to go to Ujjaini, which he gave. He went there and entered the fold of Rahu Kshamas'raman. The time for alms came; and he asked which houses were prohibited for begging them. The hermits asked him to stay at the monastery and not to go out; for he had a vow to beg his own alms and he asked which houses were prohibited for the same. A boy-pupil showed the houses and also particularly the one where princes dwelt, calling it the house of an adversary. Aparajita entered it first, and called out loudly the religious benediction. The servants asked him to go away quickly, thinking he would be maltreated. But he feigned deafness and cried out more loudly. The princes on the terrace heard this and came. The door was closed. The princes asked him to dance. He agreed to do it if somebody played upon the instruments. The princes agreed to play upon instruments. They gave false beats. The hermit apparently became angry and scolded them as ignorant sons of a cowherd.

This made them angry; and each of them attacked the hermit in turn and each of them had his limbs dislocated by the hermit, who know the art of fighting. The boys fainted. The hermit, after opening the door went out and sat at a lonely place rapt in the study of scriptures. The servants tried to make the boys conscious but in vain. They informed the king who went to teacher Rahu, and related the matter to him. He said that none from his fold might have done that, as the hermits of Jaina fold would never do such a thing for food. At last Apa-rajita was pointed out. The king went to him and recognised him. He requested him to set right the dislocated joints of the boys and bring them to consciousness. He agreed on the condition that along with setting the limbs right, he would also put in them right conduct. The king agreed, if the boys had no objection. Then the hermit came to them and put in them speech by bringing life only in the mouth. The hermit showed them their fault and asked them to take to hermit's life. They repented and agreed. Then he set right the limbs. After some time, the son of the chaplain had in him a

little taint of malice towards his teacher. He neither censured the teacher nor confessed his malice before him. In due course he died and was born in Is'ana-heaven, where he enjoyed celestial pleasures. (P. 63. I. 10.)

One day the god felt, on account of the signs that appeared, that his life in heaven was then ending. He at last decided to consult Tirthankara Padmanābha as to where he should be reborn and whether he would be readily enlightened or not. Padmanābha said that he would be tardily enlightened through his brother As'okadatta, called by the other name Mūka on account of the following reason. (P. 65. I. 7.)

Nāgadatta, the son of merchant Tāpasa of Kaus'ambi, was married to Bandhumati. His father Tāpasa after his death was born in his house as a pig and was killed by a woman-cook on the day of festival. He then again was born there as a serpent, and the servants, who came there on the alarm being raised by the woman-cook, killed the serpent. He was then born as a son to his son and was named As'okadatta. He somehow had the knowledge of this previous lives.

Being aware that his daughter-in-law was his mother, and his son a father, he did not know how to address them. He therefore decided to remain mute, whence he got the name Mūka. Thus twelve years passed away. A monk of superhuman knowledge named Meghana da came there and he sent his monk to recite to him the verse containing the description of his previous births. He replied that he would follow the advice of the saint and went to see him. The people were astonished to find him speaking; but still they called him Mūka. (P. 67. I. 14.)

Padmanābha also told the god that he would be awakened on the Siddhayatana peak of the Vaitādhyā mountain on the sight of his own earrings. The god after hearing this, went to As'okadatta at Kaus'āmbi, and narrated to him the account as told by Tīrthankara. He led him to the Vaitadhyā mountain and in a cave on the Siddhayatana peak, the earrings were deposited. The god gave him the desire-yielding jewel instructing that it should lead him to the Vaitadhyā mountain, and that it would serve one purpose belonging to this world one day when thought over. The god went away

and falling from heaven in due course was born in the womb of Bandhumati. Bandhumati had a pregnancy-desire for mangoes which could not be then had. As'okadatta then contemplated on the desire-yielding jewel and got the mangoes after which she had a happy delivery. A son was born to her and he was named Arahadatta. (P. 68. I. 21.)

Arahadatta was taken by As'okadatta to monks and he asked him to bow to monks but he did not. His leanings were towards sensual pleasures, and he married four wives. As'okadatta, leading a faultless monk's life, died and became a god. He saw that Arahadatta was not coming to the right path. He put in him virulent dropsy and Arahadatta got so much pain that he decided to enter fire. No remedy would help him. (P. 70. I. 7.)

Now the god taking the form of S'abarā physician came there and undertook to cure him on the condition he should take the renunciation or follow him with his instrument-bag. He agreed to take to hermit's life and by his magic skill, he cured him. Arahadatta took to hermit's life through

one monk of the Jaina Order who came there; but was soon disgusted the life of constraint and came back home. He began to lead his former unrestrained life. (P. 73. I. 25.) The god saw this. He put in him even more virulent form of dropsy. The S'abara physician was found out by his relatives. He was cured on the condition that he should take to hermit's life which he did. He again was disgusted and came back. The god again put in him even more virulent disease. The relatives scolded Arahadatta for his ways and they found out the S'abara physician who cured him and took him with himself on the condition that he would follow and obey him throughout (P. 75. I. 8.) The S'abara physician was the god. He produced an illusion of a village on fire. The god ran to extinguish it with a bundle of grass. Arahadatta uttered his surprise at this way of extinguishing fire while the god said that it was not more foolish than taking to secular life after taking renunciation. He did not understand it. The god then began to take the thorny way, leaving aside the main path. Then Arahadatta expressed his surprise to which god said that.

it was not more foolish than taking to secular life after renunciation. Arahadatta still had no knowledge. Then he created another illusion. In some shrine, people were putting up the idol of an Yaksha for worship and the idol tumbled down. This happened so many times that Arahadatta expressed his surprise at this. The god said that it was not stranger than one who though raised to the revered position of a hermit's life, tumbled down again in secular life. Arahadatta was not enlightened. Then the god created another sight. They saw a bull fractured and bruised in all limbs. The bull had tumbled in the well with the desire of having few straws of Dūrvā grass, leaving up fine Junjumaya grass only at a field's distance. The god explained to him that like a foolish bull, he abandoned unlimited happiness of attaining absolution; for, the worldly happiness was not worth even two straws. Arahadatta at last was enlightened. He was taken to the Vaitādhya mountain. The earrings were shown. He recognised his brother As'okadatta. He recollects his former births and took to renunciation. (P. 18. I. 5.)

[The main story continues.]

Dharana then took the hermit's life and taking to various observances, he acquired the fitness to take the observance of going alone. He came to Tamralipti and was in meditation outside the city in the garden. There also had come Laxmi who after her banishment was found out by Suvadana and taken as a wife. Laxmi saw Dharana and recognised him. The old malice again took hold of her. She thought of proving him a thief by putting her necklace with a broken string before him and raise alarm. She did so and the policemen came running there to put him under arrest. He was taken to the gallows but the gallows instead of piercing him fell down.

The people and the king were convinced, he was a true hermit. The king asked him to narrate the real matter of the case which he did not, as he was under a vow of silence. On the advice of the minister, Laxmi was searched for, but she had already fled away. Suvadana however was arrested in his flight. Suvadana recognised Dharana and told in camera all the account. He was released and

he took to hermit's life under teacher Mangn
(P. 82. l. 6.)

Laxmi was robbed on the way by thieves of her ornaments and also of all her clothes. She came near Kus'asthala, when the night was left a quarter. She saw outside the town the sacrificial fire lighted by Purohita for removing the evil influences of the queen. She mistook it for the fire of a caravan. The guards were alarmed thinking her a demoness and fell down on the ground unconscious. The Purohita with courage caught her, beat her and took her to the king. The king after putting her to various sorts of maltreatment, released her. She was killed by a lion in the forest and was born as a hell-dweller in the hell Dhūmaprabhā. Dharana, taking to fasting left this world and was born in the heaven Ārana as a god, (P. 83 l. 15,).

This chapter in all contains 71 verses. All of them are Aryas. The Arya has four feet; the first and the third contain 12 mātrās, while the second contains 18 and the forth 15 mātrās. Generally the foot is a complete unit in itself but sometimes the regular caesura

is omitted after the 3rd gana, the Arya will be called Vipulā. (See स. क. भच. १-२. Intro. P. xlxiii. ff.) Only verse 23 is in the nature of a Prastāra as described by Hemacandra in Chhandonus'āsana. Prof. Jacobi does not seem to have taken notice of it.

For the style of the work, it is written in flowing Maharāstri Prakrit. But in places (P. 41; P. 44, etc.) it contains intolerably long compounds in imitation of the Sanskrit prose style. Also there are parables (P. 75-77) and general instruction on topics like wealth (P. 36-37), fate (P. 25) etc. There are often the links or S'rinkhalas in verses e. g. verses 47 to 51 or verses 23 etc.

M. C. Modi

॥ समराइचकहा ॥

छटो भवो ।

धरणो लच्छी य तह पइ—भजा ।

समराइच्चकहा

छट्ठो भवो ।

अतिथ इहेव नम्बुदीवे भारहे वासे, परिहरिया
अहम्मेण, वज्जिया कालदोसेण, रहिया उवद्वेण,
निवासो नयसिरीए, मायन्दी नाम नयरी ।

जीए महुमत्तकामिणिलीलाचंकमणेउररवेण ।
भवणवणदीहिओयररया॒ वि हंसा नडिज्जन्ति ॥ १ ॥
जीप सरलसहावो पियंवओ धम्मनिहियनियचित्तो ।
पढमाभासी॑ नेहालुओ य पुरिसाण वग्गो ॥ २ ॥

नमिऊण वीयरायमइरायं हरिभद्मुणिरायं
समराइच्चकहाए विवरिस्सं छट्ठ्यं भवं किंचि ॥
विरहंकवायसायरतरणम्मि सुहं होउ वालाणं
इय चितिय आढत्ता वालटुं लहुटिप्पणी पसा ॥
मोइकुलुप्पणेण य संयलिया महुस्त्रयणेसा ।
णेत्तंकणिहिन्दुमिए विक्षमवरिसे रायणयरम्मि ॥

१. परिहता अधर्मेण, वजिता कालदोषेण, रहिता उपद्रवेण,
निवासः नयश्रियः (=नीतिश्रियः) इति नगरीवर्णनम् । २. भव-
नवनदीधिकावताररता भवनानां हम्याणां वनं समूहं तस्मिन् भवाः
दीधिकाः वाप्यः तासु अवतारे रताः व्यापृताः हंसाः इत्यर्थः ।
३. ‘पढमाभासी’ प्रथममाभाषत इति प्रथमाभाषी मैत्रीपरः इत्यर्थः ।

तत्थ दरियारिमहणो^५ सुकयधम्माधम्मववथो कालं
भेदो नाम नरवर्द्धे। तस्स अईव वहुमओ सयलनयरिसे-
टिच्छडामणी बन्धुदत्तो नाम सेहुति। सोय परम्मुहो
परकलते न अव्यमत्थणाए, अलुद्वी परविभवे न धम्मो-
वज्जणे, असंतुद्वी परोवयारे न धणागमे, अहिगओ
पीईए न मच्छरेण, दरिद्वो दोसेर्हि न विहवेण। तेण
सा नयरी, मलयवणं पिव पारिजापण, घसन्तो विय
कुसुमुगमेण पाउससिनी विय मेहावलीए, सरयकालो
विय चन्द्रमण्डलेण, अहियं विभूसिय ति। तस्स,
१० कमलायरस्स विय विलुप्पइ कोसो मित्तमण्डलेण,
कष्टपत्रवरस्स विय खन्धे पायं काऊण गहियाई फलाई
अतिथनिवहेण। तस्स समाणकुलस्वविहवसहावा
हारप्पहा नाम भारिया। स इमीए सह धम्मत्थ-
अभगगपसरं विसयसुहमणुडविसु त्ति॥

१५ इओ य सो आणयकप्पवासी देवो तंमि देवलोप
अहाउयं पालिऊण चुओ समणो समुपन्नो हारप्पहाए
कुच्छिसि। दिठा य णाए तीए चेव रयणीए चरिजाए-
मंमि सुमिणए, दिव्वपउमासणोवविठा, धवलदुखल-
निवसणा, विविहरयणखवियरसणाकलावा, सुकुमाल-
२० मिउफसेण उत्तरीएण पच्छाइयपओहराए, मुत्तावलीवि-
द्वसियाए सिरीहराए विभाजमाणा, रुण्टन्तमहुयरफु-
लुगहियकमला, धवलकरिवरेहि दिव्वकञ्चणकलसेहि
अहिसिच्चमाणा, सिरी चयणेणमुयरं पविसमाणि ति॥

४. दसारिमद्दनः । ५. कमलाकरस्य कमलयुक्तसरोवरस्य इव
कोशः मुकुलं, पश्चे निधि:, मिश्रमण्डलेन, मूर्यविन्वेन, पश्चे
मुहत्समूहेन, विलुप्यते हियत इति वाक्यार्थः ।

छढ़ो भवो]

तओ तं दद्धूण विड्ज्ञर पत्ता । साहिओ तीए
हरिसनिवभराए दइयस्त । भणिया य जेण । “सुन्दरि,
सिरिनिवासो ते पुत्तो भविस्सइ ।” पडिस्सुयमिमीप ।
तओ विसेसेण तिवग्गवंपायणरवाए^५ अइकन्तो कोइ
कालो । पत्तो पख्तासमओ । पत्ताया य पत्ता, जाओ से
दारओ, निवेइओ परितोसनामाए चेडियाए वन्धुद-
त्तस्त । परितुडो पत्तो । दिन्नं तीए पारिओसियं । कयं
उचियं करणिजजं । अइकन्तो भासो दारयस्त । पइडा-
वियं च से नामं पियामहस्स सन्तियं धरणो ति ।
पत्तो कुमारभावं, गाहिओ कलाकलावं । निम्माओ^६ य
ज्ञात्य याणुसारी ‘संकुत्तो ॥

पत्थन्तरंमि सो विजयजीवनारओ तओ नरयाओ
उव्वद्विउण पुणो संसारमाहिष्ठिय अणन्तरभवे लह्या-
विहमणुडाणं काऊण तीए चेव नयरीए कत्तियस्स
सेट्टिस्स जयाए भारियाए कुच्छिसि इत्थियत्ताए^७
उव्ववन्न ति । जाया कालक्कमेण । पइट्टुवियं च से नामं
लच्छि ति । पत्ता य जोव्वयं । अचिन्तणीययाए कम्म-
परिणामस्स, भवियव्वयाए निओयण, महाविभूईए परि-
णीया य जेण । अतिथि पीई धरणस्स लच्छीए, न उण
तीए धरणंमि । चिन्तेइ पत्ता । ‘अलं मे जीवलीयण,
ज्ञात्य धरणो पइदिण दीसइ’ ति । एवं च चिह्नम्बवणा-
पायं विलयसुहमणुहवन्ताणं अइकन्तो कोइ कालो ॥

६. धर्मः अर्थः कामः इति त्रयाणो पुरुषायाणां संपादने
प्राप्ती रतायाः । ७ निम्माओ निष्कपटः । ८. पदानुसारलविधयुक्तः
यस्तु सूत्रस्य प्रथमे पदे पञ्चमान आत्मनः लविधप्रभावेण सकलमेव
सूत्रं पठति सः पदानुसारी । ९ व्रीभावेन ।

अन्नया य पयते मयणमहसवे कीलानिमित्तं पयटो
रहवरे धरणो मलयसुन्दरं उज्जाणं । पतो नयरिदुवा-
रदेसं । पत्थन्तरमि तओ चेव उज्जाणाओ कीलिङ्ग
गओ रहवरेण नयरिदुवारदेसभायं पञ्चनन्दिसेट्रिपुत्रो
५ देवनन्दि त्ति । मिलिया रहवरा दुवारदेसभाप । वित्थ-
णयाप रहवराणं न दोषं पि निगमणपवेसभूमी ।

भणियं च देवनन्दिणा । “भो भो धरण, ओसा-
रेहि”^{१०} रहवरं ताव, जाव मे पविसइ रहो” त्ति ।

धरणेण भणियं । “अइगओ मे रहो, न तीरप
१० वालेऊ”^{११} । ता तुमं चेव ओसारेहि, जाव मे नीसरइ त्ति”^{१२}

देवनन्दिणा भणियं । “भो भो धरण, अह केण
उण अहं भघओ ऊणओ, जेण रहवरं ओसारेमि”^{१३} ।

धरणेण भणियं । “भो भो देवनन्दि, तुल्मेवेयं”^{१४} ।

एवं च वित्थका दुवे वि सेट्रिपुत्रा । रुद्धो निग-
१५ मपवेसमग्गो नायरयाणं । पवित्रिथणो जणवाओ,
विन्नाओ पस तुत्तन्तो नयरिमहन्तपर्दि । आलोइयं
च गोहिं । “दुवे चि खु महापुरिसपुत्रा, न खलु पत्थ
पगस्स वि निरागरणं युज्जइ”^{१५} त्ति । ता इमं पत्थ
पत्थयालं;^{१६} निलमचिष्ठज्जन्ति”^{१७} एप । जहा । ‘कीस तुब्मे
२० पुव्वपुरिसज्जिपणं विहवेणं गव्वमुव्वहह । केण तुम्हाण
नियभुओवज्जिपणं दविणजापणं दिन्नं महादाणं । केण

१० अपसारय पार्श्वे कुड । ११ न शक्यते वालयिं ।

१२ द्वौ अपि खलु महापुष्पपुत्रो, न खलु अत्र एकस्य अपि
निराकरणं (दुरीकरणं) युज्यते । १३ ग्रासकालं कालीचित । १४
निर्भत्येते अवमान्येते ।

वा काराविओ धम्माहिगारो । केण वा अबुद्धरिओ
चिह्नल्लभग्गो । केण वा परिओसिया जणणिजणया ।
ता किमेइणा निरतथपण वहुजणोवहसणिज्जेण अहो-
पुरिसियापाएण चेद्विष्टणं । अओ उवसंहरह पयं, ओसा-
रेह नियनियथामाओ चेव पिद्विओ रहवरे किमन्नेणं’
ति । एवमालोविंश्चण ‘इणमेव तुवभेहि ते वक्तव्य’
ति भणिइण विसज्जिया वयणविज्ञासकुसला, धम्मतथ-
विसारया, परिणया वओवत्थाय, निवासो उवसमस्स,
इहपरंलोयावायदंसगा, सुद्विया धम्मपक्खे, सयलनय-
रिजणवहुमया, चत्तारि चारिया’^{१५} । गया ते तेसि
समीवं । अबुद्विया^{१६} य ऐहि । अणुसासिया चारि-
पहि । साहिओ पउराहिष्पाओ । सोहणं ति परितुहो
देवनन्दी । ‘असोहणं’ ति लज्जिओ धरणी ।

भणियं च तेण । “भो भो महन्तया, जे तुवभे
आणवेह, तमवस्स मण कायवं । किं तु पडिवोहिओ
अहे तुवभेहि, लज्जिओ यं अक्षणो चेद्विष्टणं, महई मे
ओहोवणा,^{१७} आमगवभपाय^{१८} च मन्नेमि अक्षाणयं । ता
पयं मे अणुगाहं करेह । ओसारिज्जान्तु पप रहवरा ।
गच्छामो य अम्हे इओ अज्जोव देसन्तरं । तओ संघ-
च्छरेण जो चेवं ये पहूयं दविणजायं विद्विलण^{१९}
इहागच्छिय अहियं सपुरिसचेद्वियं करेससइ, तस्सेव
सन्तिओ^{२०} रहो इमीए चेव तेरसीए पविसिसंसइ वा
निक्खमिससइ वा ” ॥

१५ विहलवर्गः दुःखव्यप्रजनाः । १६ चारिकाः जनसमु-
दायस्य प्रधानपुरुषाः । १७ अभ्युत्थिताः सम्मानयितुं उत्थिताः ।
१८ अपभावना अनादरः । १९ आमगर्भप्राये अपक्वर्गर्भसमानं ।
२० समुपार्ज्य । २१ ‘सन्तिओ’ इति सम्बन्धार्थदर्शकः शब्दः ।

छट्ठो भवो]

सपरिवाराओ वहूओ, मिलियाओ य पर्सि । पहलि-
णपयाणपर्हि च गच्छमाणाणं अङ्कन्ता कइवि दियहा ॥

अन्नया य परिवहन्ते सत्थे दिट्ठो धरणेण पगंमि
वणनिउज्जे अञ्चन्तसोमस्त्रवो उप्पायनिवाए^{२६} करेमाणो
विज्ञाहरकुमारओ । गओ तस्त समीवं । पुच्छियो य
एसो । ‘भो किनिमित्तं पुण तुमं असंजायपवखो विय
गरुडपोयलो मुहवियारोवलकिखज्ञमाणनहङ्गणगमणू-
सुओ विय उप्पायनिवाए करेसि । आचिकख, जइ
अकहणिज्जं न होइ’ ।

तओ ‘अहो से भावन्नुयया,^{२७} अहो आगई, अहो
वयणविन्नासो’ त्ति चिन्तिझण भणियं विज्ञाहरेण ।
“भो, सुण । अहं खु वेयहुपब्बए अमरपुरनिवासी
हेमकुण्डलो नाम विज्ञाहरकुमारो अणबमत्थविज्ञो
सयनिओयपरो^{२८} तत्थेव चिट्ठामि, जाव समागदो
तायस्स परममित्तो विज्ञुमाली नाम विज्ञाहरो ।
भणिओ य ताएण । ‘कुओ तुमं, कीस वा चिमणदु-
म्मणो दीससि’ । तेण भणियं । ‘विज्ञाओ^{२९} अहं ।
विमणदुम्मणते पुण इमं कारणं । दिट्ठो मए विज्ञाओ
इहागच्छमाणेण उज्जेणीए निवेयकारणं’ । ताएण
भणियं । ‘कीइसं निवेयकारणं’ । विज्ञुमालिणा
भणियं । ‘सुण —

अतिथ उज्जेणीए सिरिष्पहो नाम राया । तस्स
रुविणि व्व कुसुमाउहवेजयन्ती जयसिशी नाम धूया ।
सा य पत्थेमाणस्स वि न दिन्ना कोङ्कणरायपुत्तस्स
सिसुपालस्स, दिन्ना इमेण वच्छेसरसुयस्स परोवया-
२६ उत्पातनिपातान् । २७ भावज्ञता । २८ शतनियोगपरः शतकार्य-
व्यापृतः । २९ विन्ध्यतः विन्ध्यपर्वतात् ।

रकरणेकलालसस्स सिरिविजयस्स । कुविओ सिसु-
वालो । आगओ जथसिरिविवाहनिमित्तं सिरिविजओ ।
तओ पारङ्गे महाविभूईप विवाहमहूसवे निगया मय-
णवन्दणनिमित्तं समालोचिय विहाणमधकखन्दं
५ दाऊण^{३०} अवहरिया सिसुवालेण जयसिरी । उप्पाइओ
कलयलो । मुणिओ ब्रुत्तन्तो सिरिविजपणं । लग्गो
मग्गओ^{३१} । समासाइओ सिसुवालो । आवडियमाओ-
हणं । गाढपदारीकणं च जेऊण सिसुवालं नियत्तिया
जयसिरी । पहारगरुथयाप य सो महाणुभावो पाण-
१० संसप वट्टप । सा वि रायधृत्या 'न अहमेयंमि अक-
यपाणभोयणे पाणवित्ति करेमि' त्ति धामकरथलंपणा-
मियवयणपङ्क्या अणाचिकखणीयं अवत्थन्तरमणुहवन्ती
दुकखेण चिठ्ठइ ॥

एयं मे पत्थ कारणं । तापण भणियं । 'ईंसो
१५ पस संसारो । खेल्णयभूया खुं पत्थ कम्मपरिणईप
पाणिणो^{३२} । ता अलं निच्छेषण' ॥ तओ मए चिन्तियं ।
'साहियं मे कलं चेव हिमवन्तपव्ययगयस्स दरिह-
रुगयं^{३३} महोसहिमवलोइऊण गन्धब्बरइनामेण गन्ध-
ब्बकुमारेण मम वयंसपण । जहा, भो हेमकुण्डल,
२० सज्जो खु पस लोयवाओ, जं अचिन्तो हि मणिम-
न्तोसहीण पभावो त्ति, जओ पकाप ओसहीप सो
पहावो, जेण विदारियट्टी^{३४} वि खग्गाइपहारो इमीप
पकखालणोयपणं पि पणटुवेयणं तकखणा चेव रुज्जव

३० विभातेन प्रभातेन धवस्कन्दं सहसा अभिपातं दत्त्वा । ३१
मग्गओ पथात् । ३२ कीठनकभूताः सलु भत्र कर्मपरिणत्या
प्राणिनः । ३३ दरीगृहोद्यातं गुहायामुत्पन्नं । ३४ विदारितास्थी
विदारितं अस्ति यस्य सः ।

छट्टो भवो]

ति । दिट्ठपञ्चया^{३५} य मे पत्ता । ता गच्छामि अहयं हिमवन्तं नेणिद्वज्जण तयं ओसहि उवणेमि सिरिविजयस्स । तओ सुमरिड्जण कहंचि गयणगामिणि विज्ञं गओ हिमवन्तपञ्चयं । गहिया ओसही । ओइणो हिमवन्तो । ‘मा सिरिविजयस्स अच्चाहियं भविस्सइ’ ति पदिनियतो वेषण । पत्तो पयं निउझं, खीणणयाए वेयागमणेण वीसमणनिमित्तं ओइणो इहूँ, कयं चलण-सोयं,^{३६} उवविट्टो कुरचपायवसमीवे, ठिओ सुहुत्तमेत्तं, उच्चलिओ य उज्जेणि । सुमरिया गयणगामिणी विज्ञा, जाव अहिणवगिहीयतणेण गमणसंभमेण य विसुमरियं मे पयं । तओ सा न वहूँ ति उप्पायनिवाए करेमि” ॥

धरणेण भणियं । “भो पवं ववत्थिप को इह उधाओ” ।

हेमकुण्डलेण भणियं । “नत्थ उवाओ । अओ चेब रायडत्तविणाससङ्काप उत्तम्मइ मे हिययं, पणस्सइ मे मई । सववहा न अप्पपुणाण समीहियं संपज्जम्म ति इदं विमणो म्हि” ।

धरणेण भणिये । “भो अत्थ एस कम्पो, जं सा अन्नस्स समकर्वं पदिज्जइ” ।

हेमकुण्डलेण भणियं । “अत्थ” ।

धरणेण भणियं । “जह पवं, तो पढ; कयाह अहं ते पयं लहामि” ।

३५ दष्प्रत्यया दृष्टः प्रत्ययः तस्याः ओषध्याः प्रयोगस्य धाफल्यं यस्याः सा दष्प्रत्यया ओवधिः । ३६ चरणशीत्वं पादप्र-धात्वन्म् ।

तओ हेमकुण्डलेण 'नतिथ अविसओ पुरिस-
सामत्थस्त' ति चिन्तिय सामन्नसिद्धि काऊण पठिया
चिज्ञा । पयाणुसारित्तणेण लङ्घं पयं धरणेण । साहियं
हेमकुण्डलस्त । परितुट्टो एसो । भणियं च गेण ।
५ "भो भो महापुरिस, दिन्नं तए जीवियं मम समी-
हियसंपायणेण रायउत्तस्त; ता किं ते करेमि" ॥

धरणेण भणियं । "कयं ते करणिज्ञं; गच्छ,
समीहियं संपाडेहि" ॥

तओ हेमकुण्डलेण 'अहो से महाणुभावय' ति
१० चिन्तिय 'परत्थं करेज्ञासि' ति भणिज्ञ दिन्नं
ओसहित्वलयस्तप्तं । पणयभङ्गभीरुत्तणेण गहियं च
गेण । गओ चिज्ञाहरो, आगओ य धरणो निययसत्थं ।
अइक्कन्ता कइवि दियहा ॥

अन्नया य गिरिनइतीरंमि समावासिय सत्थे
१५ गवलजलयवणा वेल्लिनिवद्गुद्धकेसहारा घक्कलद्दनिव-
सणा कणिणयकोदण्डवावडगगहत्था सुणयवन्द्रसंगया
सदुखं रुयमाणा दिट्ठा धरणेण नाइदूरगामिणा सव-
रज्जुवाणय त्ति । सहाविया गेण पुच्छिया य । भो
किनिमित्तं रुयह" त्ति । तेहि भणियं । अज्ञा, अतिथ
२० अम्हाण कालसेणो नाम पल्लीबई ।

जस्त इह विम्बियाओ सत्तिनियाणाणि चिन्तयन्तीओ ।
न ससल्लियन्ति दुग्गं परचक्कभए चि वाहीओ ॥ ३ ॥
३० एकशरघायलद्धा जस्त य करिकुम्मदारणेकरसा ।

३७ एकशरघातलद्धाः यस्य च करिकुम्मदारणेकरसाः,
नापि विहलशरीराः व्याकुलितदेहाः गच्छन्ति पदमपि केउरिणः ॥

छहो भवो]

न वि विहलन्तसरीरा गच्छन्ति पयं पि केसरिणो॥४॥

सो खु केसरी आगओ त्ति आयणिय धेत्तूण
कोदण्डं कणिणयसरं च एगानी चेव निगओ पह्लीओ।
न दिहो य ऐण नग्नोहपायवन्तरिओ केसरी। गओ
तस्स समीवं। गहिओ य ऐण पट्टिदेसे। वावाइओ
तेण बलिङ्गण कट्टारण^३ केसरी। तेण वि य से
तोडियं उत्तिमङ्गखण्डं। तओ सो ‘नत्थि मे कीवियं’
ति मन्त्रमाणो नलणपवेसं काउमारङ्गो। मुणिओ से
पस बुत्तन्तो गेहिणीए। तओ सा वि आवन्नसत्ता
तं चेव काउ ववसिया, वारिया वि पह्लीवइणा न
विरमइ त्ति। तओ तेण पेसिया अम्हे तीए संधार-
णत्थं पिउणो से आणयणनिमित्तं। वीररसपहाणो खु
सो सयणवच्छलो य। ता न-याणामो, किं पडिव-
ज्जिस्सइ त्ति। महादुकखपीडिया असमत्था य धरिउं
इमं सोयाइरेयं अविज्ञमाणोवाया य पडिवज्जिङ्गण
इत्थियाभावं केवलं रुयम्ह ”॥

धरणेण भणियं। “भहा, अलं सोषण। दंसेहि
मे पह्लोवहूं। कयाइ जीवावेमि अहयं”॥

तओ चलणेसु निवडिङ्गण दरिसवसुप्फुललोय-
जेहिं जंपियं सवरेरहिं “अज्ज, एवं तुमं देवावयारो
विय आगईप। ता तुमं चेव समत्थो त्ति देवं समा-
सासेउं। अन्नं च। जइ अम्हेसु अणुगहबुढी अज्ज-
स्स, ता तुरियं गच्छउ अज्जो; मा तस्स महाणुभाव-
स्स अचाहियं भवे। तओ धेत्तूण विज्ञाहरविइणं

छहो भवो]

दिहो य णेण पक्खसन्धीए^{४१} उपवासटुणं आयामु-
हीसन्निवेसंमि^{४२} आचासिष सत्थे जरचीरनिवसणो
गेह्यविलित्तसब्बगत्तो खन्धदेसारोवियतिक्खस्तुलिओ,
अचोरो चेव चोरो त्ति करिय गहिओ, वज्जन्तविर-
सडिणिदमं वज्जस्तथाम^{४३} नीयमाणो चण्डालजुवाण-
ओ त्ति । तेण वि महन्तं सत्थमवलोइय सुद्धयाए
आसयस्स, वल्लहयाए जीवियस्स, समीवमि चेव महया
सद्देण जंपियं । “भो भो सत्थिया, सुणेह तुव्वमे ।
मंहासरनिवासी मोरिओ नाम चाण्डालो अहं,
कारणेण य कुसत्थलं पयद्वौ, विष्पलद्वूखु-
द्धीहि य दण्डवासिष्ठिं^{४४} अपेच्छिऊण चोरे अदो-
सयारी चेव यन्दभागी गिहीओ म्हि । ता मोयावेह,
भो मोयावेह; सरणागभो अहं अज्ञाण । अत्रं च,
मरणदुक्खाओ वि मे इयमव्यहियं, जं तहाविहनिक्ष-
लङ्कपुव्वपुरिसाज्जियस्त जसस्स विण वि दोसेण
मइलण^{४५}त्ति । ता मोयावेह, भो मोयावेह ” ॥

तओ सुद्धचित्तयाए चिन्तियं धरणेण । ‘न खलु
दोसयारी एवं जंपइ’ । करुणापवन्नेण भणिया णेण
आरक्खिआ । “भो भो कुलउत्तया, मम कणेण चिही-
रह मुहुत्तयं, जाव एयमन्तरेण विन्नविऊण नरवइं
दविणपयाणेणावि मोयावेमि एय ” ।

तेहिं भणियं । “जइ एवं, ता लहुं होहि ” ।

तओ घेतूण नरिन्ददरिसणनिमित्तं दीणारसय-

४१ पक्षसन्धिः अमावास्यायाम् । ४२ आयामुखी नाम
नगरी । सा एव संनिवेशः तस्मिन् । ४३ वध्यस्यानम् । ४४
दण्डपाशिकैः । ४५ मलिनता कलंकः ।

फलपुद्गतरुवरद्वियपरपुद्गविमुक्तविसमहलबोलं^{४८} ।
 तरुकणइकयन्दोलणवाणरबुक्ताररमणिज्ञं^{४९} ॥ ७ ॥
 मयणाहदरियरुञ्जियसहस्रमुक्ततथफिडियगयज्ञहं ।
 वणदवजालावेद्वियचलमयरायन्तगिरिनियरं^{५०} ॥ ८ ॥
 निदयवराहघोणाहिघायजज्ञरियपल्लोयन्तं । ५
 दप्पुद्गुरकरिनिउरुम्बदलियहिन्ताल^{५१} संघायं ॥ ९ ॥
 तीए वहिऊण सत्थो तिणिण पयाणाइ पल्लुसमीवे ।
 आवासिओ य पल्लुजलयरसंजणियसंखोहं ॥ १० ॥
 आवासिऊण तीरे सरस्स मञ्जङ्मि कीलिऊण सुहं ।
 तो रयणीए सत्थो सुत्ती दाऊण थाणाइ ॥ ११ ॥ १०
 रयणीए चरिमजामंमि भीसणयसिङ्गसहगद्वभा ॥
 अह सवरभिल्लसेणा पडिया सत्थंमि वीसत्थे ॥ १२ ॥
 हण हण हण त्ति गद्वभसहसंजणियज्ञुवइसंतासा ।
 अन्नोन्नसंभमा लग्गदीहकोदण्डसंघाया ॥ १३ ॥
 तीसे ससहबोहियसत्थयपुरिसेहि मह^{५२} महाभीमं । १५
 जुञ्ज्ञमह संपलग्गं सरोहविच्छिन्नसरनियरं ॥ १४ ॥
 सत्थयपुरिसेहि दहं सेणा दप्पुद्गुरेकवीरेहिं ।
 आवाए चिय खित्ता दिसो दिसं हरिणज्ञह व्व ॥ १५ ॥
 तो वीरसेणपुहा सवरा सब्बे पुणो यि मिलिऊण ।
 अन्नोन्नतज्जाजणाजणियरोसपसरा समल्लीणा ॥ १६ ॥ १०

४८ इलबोले कोलाहलः (दे. ना. c. ६४.) । ४९ कणह
 लत्ता (दे. ना. २. २५.) तरुलताकृतान्दोलनवानरबुक्तारवाढद-
 मणीयम् । ५० वनदवज्वालावेष्टितचलमृगराजदगिरिनिकराम् । ५१
 हिन्तालः वृक्षविशेषः । ५२ 'गद्वभ' कर्कशो ध्वनिः (दे. ना.
 ३. ८३.) ५३ महत् ।

अह निजिओ स सत्थो येवत्तणओ य सवरसेणाप।

पयरो पिदीलियाण भीमं पि भुजंगमं डसइ ॥४१७॥

निजिणिऊण य सत्थं रित्थं येनूण निरवसेसं पि ।
बन्दं पि किंपि सवरा उवट्टिया कालसेणस्त ॥१८॥

५ भणियं च णेहिं । “एयं रित्थं सत्थाओ देव आणीयं
बन्दं च किंपि थेवं । संपइ देवो पमाणं” ति । तओ
कालसेणेण पुच्छिया बन्दयपुरिसा । “भो कुओ पस
सत्थो कस्स वा सन्तिओ” ति । पत्थन्तरंमि सीह-
कयपहारसंरोहणनिमित्तं सत्थवाहपुत्तेण सहागओ

१० उवलद्वो पच्चभिन्नाओ णेण संगमो नाम सत्थवाहपुत्त-
पुरिसो । भणियं च णेण । “भद्र, कहिं तुमं मय
दिट्टो” ति । तेण भणियं । “न-याणामो तुमं चेव
ज्ञाणसि” ति । कालसेणेण भणियं । “अवि आसि
तुमं इओ उत्तरावहपयदृस्स मम पाणपयाणहेउणो

१५ अविज्ञायनामधेयस्स सत्थवाहपुत्तस्स समीवे” । संग-
मेण भणियं । “को कहं वा तुह पाणपयाणहेऊ” ।
कालसेणेण भणियं । “अत्थ इओ अईयवरिसंमि”
कयन्तेणेव केसरिणा कहंचि कणठगयपाणो अहं कओ
आसि । तओ इओ उत्तरावहं बच्चमाणेण केणाचि

२० सत्थवाहपुत्तेण न-याणामो कहिचि जीवाचिथो म्हि ।
ता एवं सो मन्ज्ञ पाणपयाणहेऊ” ति । तओ सुमरि-
ऊण बुत्तन्तं पच्चभियाणिऊण कालसेणं भणियं संग-
मेण । “जह एवं, ता आसि दिट्टो तुमए” । कालसेणेण
सवहुमाणमवहणिडऊण ॥ पुच्छिओ संगमओ । “भद्र,

५४ प्रकरः समूहः पिपीलिकानां भीमं अपि भुजंगमं दशति ।

५५ अतीतवर्षे गतवर्षे । ५६ आष्टिष्ठ (द्र. ना. १. ११.) ।

कहिं सो सत्थवाहपुत्तो”। तओ वाहजलभरियलोयणेण
भणियं संगमण । “ भो महापुरिस, देव्वो वियाणइ ”
ति । कालसेणेण भणियं । “ कहु विय ” । संगमण
भणियं । “ सुण, पसो खु तस्स सन्तिओ चेव सत्थो ।
आवडिष य सत्थवाए कोदण्डसरसहाओ दिहुो मष ५
सवरसंमुहं धावमाणो । तओ न संपयं वियाणामि ” ॥

तओ एयमायणिऊण दीहं च नीससिय ‘ हा कय-
मकज्जं ’ ति भणिऊण मोहमुवगओ कालसेणो, वक्त-
लाणिलेण वीइओ सवरेहि, लद्धा चेयणा । भणियं च
णेण । “ हरे, न पत्थ कोइ वावाइओ ” ति । सवरेहि १०
भणियं । “ न वावाइओ, केवलं पहारीकओ ” ति । तओ
निस्त्रविया पडिवद्धपुरिसा, न दिहुो य धरणो । तओ
एगत्थ रित्थं करेऊण समासासिऊण सत्थं पडिवद्ध-
पुरिसाण य वणकम्ममाइस्तिय^७ धरणगवेसणनिमित्तं
पयद्वाविया दिसो दिसं सवरपुरिसा । अप्पणा य ‘ हा १५
दुहु कयं ’ ति चिन्तयमाणो गओ तं गवेसिउं । न
दिहुो य तेण धरणो । समागओ सत्थं । मिलिया
सब्बसबरा । निवेइयं च जेहिं । ‘ देव, न दिहुो ’ ति ।
तओ परं सोगमुवगओ कालसेणो । भणियं च णेण ।
“ दुज्जणजाणमि सुकयं असुहफलं होइ सज्जणजाणस्स । २०
जह भुयगस्स विदिन्न खीरं पि विसत्तणमुवेह ॥१९॥
दिन्ना य णेण पाणा मज्ज्हं जायाए तह य पुत्तस्स ।
पयस्स मष पुण सब्बमेव विवरीयमायरियं ॥२०॥

ता किं एहणा अयालकुसुमनिगमेण विय निष्फ-
लेण वायावित्थरेण । भो भो सत्थिया, भो भो सवरा । २५
पसा महं पइन्ना ।

जइ तं न घडेमि अहं इमिणा विहवेण पञ्चहि दिणेहिं ।
पइसामि सुहुयहुयवहजालानिवहंमि किं वहुणा” ॥२१॥

एवं च पइन्नं काऊण कयं कुलदेवयाप कायम्ब-
रिनिवासिणीप ओवाइयं^{५८} ।

५ “ जइ तं महाणुभावं जीवन्तं पत्थ कहवि पेच्छिस्सं ।
दसहि पुरिसेहि भयवइ तो तुज्ञ वर्लिं करिस्सामि” ॥२२॥

एवं च ओवाइयं काऊण गहियाणेयदिवसपाहेया
पटुविया धरणगवेसणनिमित्तं दिसो दिसं सबरा ।
अष्टपणा विय अच्चन्तविमणदुम्मणो गओ तं गवेसिउं ॥

१० सो पुण धरणो विणिज्जिप सत्थे ‘न पत्थ अन्नो
उवाओ’ त्ति चिन्तिऊण ओसहिवलयमेत्तरित्थो धेत्तूण
लच्छ पलाणो^{५९} पिठओमुहो । जायाप भएण च मूढ-
दिसामण्डलं तुरियतुरियं गच्छमाणो पत्तो मुहुत्तमे-
त्तसेसे वासरे

१५ बहुविहरुकखसाहासंघदृसंभवन्तवणदवं ।
वणदवपलितकन्दरविणिन्तसीहं^{६०} ।

सीहहयपडिहयहतिथिकडेवरकयारविसमं ।

विसमखलणदुक्खहिणडन्तभीयमुद्धमयं ।
मयरुहिरपाणमुइयधोरन्तसुत्तवग्धं^{६१} ।

२० वग्धभयपलायन्तमहिसउलं ।

महिसउलचलणयभगगरुयअयगरं ।

५८ ‘ओवाइय’ इष्टितार्यलव्ये कस्याधिवेवताया विशिष्टा-
राधनार्थ मनसः संकल्पः । ५९ ‘पलाणो’ पलायितः । ६०
वन्दवप्रदीपकन्दरविनिर्यातसिंहम् । ६१ मृगानां रुधिरस्य पानेन
मुदितः धुइ धुइ इसि स्वरं कुर्वन् निदासुखं अनुभवन् सुसः
व्याघ्रः चस्मिन् ते पर्वतम् ।

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अयगरविमुत्तनीसाससहभीमं ।

भीमवहुविहभमन्तकव्वायलुत्सत्तं^{६२} ।

सत्तखयकालसद्धं^{६३} पिलिन्धनिलयं नाम पव्वयं ति॥२३॥

तथ य अणुचियचलणपरिसक्षेण खीणगमण-
सत्ति सेयजललवालिद्वयणकमलं च पेच्छिऊण लच्छि
चिन्तियं धरणेण । ‘अहो मे कम्मपरिणई, जेण पिय-
यमाप वि ईइसी अवत्थ’ त्ति । लच्छीप चिन्तियं ।
‘किलेसो वि मे वहुमओ चेव पयस्स आवईप’ । गविंडुं
धरणेण लच्छीप पाणसंधारणनिमित्तं फलोययं, न
उण लङ्घं ति । अइक्कन्तो वासरो । पसुत्ताइं पल्लव-
सत्थरे । अइक्कन्ता रयणी । विह्यदियहे य जाममे-
त्तसेसे वासरे खुहापिवासाहिभूया नग्गोहपायवच्छा-
याए निवडिया लच्छी । संमिलियमिमीप लोयण-
जुयं, विमुढा से चेयणा, निवडियं तालुयं, मिलायं
वयणकमलं । तओ धरणेण चिन्तियं । ‘अहो दारुणो
जीवलोगो, अचिन्ता कम्मपरिणई, न मे जीचिपणावि
पथ “साहारो” त्ति । तहावि वाहजलभरियलोयणेण
संवाहियं से अङ्गं । समागया चेयणा । तओ अब्बत्तसद्दं
जंपियमिमीप । “अज्जंउत्त, दहं तिसाभिभूय म्हि” । तओ
सो ‘सुन्दरि, धीरा होहि, आणेमि उदयं, तए ताव
इहेव चिट्ठियब्बं’ ति भणिऊण आरुढो तरुवरं ।
पलोइयं उदयं, न उण उवलङ्घं । तओ ‘उदयमन्तरेण
न एसा जीवइ’ त्ति तुवरिट्ठियं^{६४} पेच्छिऊण तीप य
किर रसेण संगयं सिलीभूयमवि सोणियं उदयसा-

६२ भीमवहुविधभ्रमत्कव्यादलुत्सत्त्वम् । ६३ सत्वक्षय-
काल्पदक्षम् । ६४ सदाधारः शोभनं साहाव्यम् । ६५ कश्चिद्वलीविशेषः ।

रिच्छं हवइ' ति । ता एण सुमरियपओपर्ण 'देमि
से तुवरिट्टियारसेण संपाडियोदयभावं वाहुसिरामो-
क्ष्वणेण नियमेव रुहिरं, इमिणा य वणदवग्गिणा
पहङण द्युहावणोयणनिमित्तं उरुमंसं ति; अप्रहा निस्सं-
५ सयं न होइ पसा विद्वन्नाप य इमीए कि मर्ह जीवि-
एण; अतिथ य मे वणसंरोहणं ओसहिवलयं, तेण
रुहिरसंगएणेव अवणीयवणवेयणो इमीए वि न दुक्ख-
कारणं भविस्सह' ति चिन्तिलण नियच्छुरियाप
१० पलासपत्तपुडथंमि संपाडियं समीहियं ति । गओ
तीसे समीवं । भणिया य एसा । "सुन्दरि, संपत्तमुदयं,
तो पियउ सुन्दरी" । पियं च णाए । समासत्था
एसा । उवणीयं च से मंसं । भणियं च णेण । "सुन्दरि,
पणं खु वणदवविद्वन्नससथमंसं, भुक्षिया य तुमं, ता
१५ आहारसु ति । आहारियमिमीए ॥

तओ कंचि वेळं गमेलण पश्चाणि दिणयराणु-
सारेण उत्तरामुहं । पताणि य महासरं नाम नयरे ।
अथमिझो द्वरिझो ति न पड्हाणि नयरं । ठियाणि
लक्खालय । तलो अद्वक्त्वे जाममेत्ते जंपियं लच्छीय ।
२० "अल्लउत्त, तिसाभिभूय मिह" । धरणेण भणियं ।
"सुन्दरि, चिहु तुमं, आणेमि उदयं नईओ" । गहिझो
तत्थ वारओ, "आणीयमुदयं । पीयं च णाए । पसुतो
धरणो । चरिमजामंमि य विलङ्घा लच्छी । चिन्तियं
च णाए । "अणुक्कुलो मे विही, जेण यसो इडसं
२५ अवथं पाविथो ति । ता केण उथाणण इओ चि
अहियवरं से हवेज्ज" ति । यत्थन्तरंमि य आरक्षिय-

छट्ठो भवो]

पुरिसपेल्लिओ^{६७} गहियरयणभण्डो खीणगमणसत्ती
पविट्ठो चण्डरुद्दाभिहाणो तक्करो । रुङ्गं च से वारं ।
भणियं चारकिखयनरेहिं । ‘अरे, अप्पमत्ता हवेज्जह ।
गहिखो खु एसो, कहिं वज्जइ^{६८}’ ति ।

सुयं च एयं लच्छीप, आयणिओ चण्डरुद्द-
पयसद्दो । चिन्तियं च णाए । ‘भवियवं पत्थ कारणेण ।
ता पुच्छामि एयं, किं पुण इमं ति । कयाइ पुज्जन्ति^{६९}
मे मणोरहा’ ।

तओ दीहसुंकारपिसुणियं^{७०} गंया चण्डरुद्दसमीवं ।
पुच्छिओ एसो । “भद्र, को तुमं, किं वा एए दुवार-
देसंमि इमं वाहरन्ति” । तेण भणियं । “सुन्दरि,
अलं मण । किं तु पुच्छामि सुन्दरि ‘अवि अत्थ
पत्थ कहिंचि थेवमुदयं’ ति” । तीए भणियं । “अत्थ,
जह मे पओयणं साहेसि” । तओ चिन्तियमणेण ।
‘अहो धीरया इत्थियाए, अहो साहसं, अहो वयण-
विन्नासो; ता भवियवमिमीए पत्तभूयाए” ति ।
चिन्तिऊण जंपियं चण्डरुद्देण । “सुन्दरि, महन्ती खु
एसा कहां, न संखेवओ कहिउं पारीयह । तहावि
सुण । संपयं ताव तक्करो अहं, नरिन्दगेहाओ गहेऊण
रयणभण्डं नीसरन्तो नयराओ उवलझ्दो दण्डवासि-
एहिं । लग्गा मे मग्गओ बहुया दण्डवासिया, एगो य
अहयं । खीणगमणसत्ती य पत्थ पविट्ठो” ति ॥

एए य अन्धारयाए रयणीए, सावेकखयाए जीवि-
यस्स, साहारणयाए पओयणस्स, ‘संपन्नं च जे अहि-
लसियं’ ति मन्नमाणा दुवारदेसभायं निरुम्भिऊण

६७ भारकपुरुष पीठितः । ‘पेल्लित’ = प्रेरितः, (दे-
ना. ६. ५७) पीठितः । ६८ ‘वज्जइ’ गच्छति । ६९ पूर्यन्ते ।
७० दीर्घसूक्ष्मासूचित । ‘पिसुणिय’ कथितं सूचितम् ।

दण्डवासिया एवं वाहरन्ति । तओ 'संपन्नं मे समी-
हियं, जइ चिही अणुवत्तिस्सइ' त्ति चिन्तिङ्गं लंपियं
लच्छीए । "भह, जइ एवं, ता अलं ते उब्बेषणं; अहं
तुमं जीवावेमि, जइ मे वयणं सुणेसि" । चण्डरुहेण
५ भणियं । "आणवेड सुन्दरी" । लच्छीए भणियं ।

"सुण । अहं खु मायन्दीनिवासिणो कत्तियसेट्टिस्स
धूया लच्छिर्मई नाम पुब्बवेरिपण वि य परिणीया
धरणेण । असिट्टो मे भत्तारो, पसुत्तो य सो पत्थ
देवउले । ता अङ्गीकरेहि मं, परिज्ञयसु मोसं, पावेड
१० पसो सकम्मसरिसं गति । पहायाए रयणीए गिही-
एहि तुब्मेहिं नरवइसमक्खं पि भणिस्सामि अहयं
'पसो महं भत्तारो, न उण पसो' त्ति । तओ सो चेव
भयवओ कयन्तस्स पाहुडं भविस्सइ" ।

चण्डरुहेण भणियं । "सुन्दरि, अतिथ पयं, किं
१५ तु अहमेत्थ वत्थव्वओ" चउचरणपडिवद्धो । अओ
वियाणइ मे तं अगिहीयनामं सञ्चल्लोओ चेव पत्थ
महिलियं" त्ति ।

लच्छीए भणियं । "जइ एवं, ता को पुण इह
उचाओ" ।

२० चण्डरुहेण भणियं । "अतिथ पत्थ उचाओ, जइ
थेवमुदयं हवइ" ।

तीए भणियं "कहं चिय" ।

चण्डरुहेण भणियं । "सुण । अतिथ मे चिन्ता-
मणिरयणभूया भयवया खन्दरुहेण विइणा दिट्टपञ्चया
२५ परदिट्टिमोहणी नाम चोरगुलिया । तीए य उदय-

इद्वा भवो]

संजोपण अञ्जिएहि नयणेहि सहस्रलोयणो देवाहिवो वि
न पेच्छाइ पाणियं, किमङ्ग पुण मच्छलोयवासी जणो”॥

लच्छीए भणियं । “ जइ पवं, ता कर्हि गुलिया ” ।
चण्डरुदेण भणियं “ उट्ठियाप ” । लच्छीए भणियं ।
“ जइ पवं, ता किं न अझेसि ” । चण्डरुदेण भणियं
“ नतिथ उदयं ” ति । लच्छीए भणियं “ अहं देमि ” ।
चण्डरुदेण भणियं “ जीवाविओ भोईए ” । दिन्रमुदयं ।
दुवेहिं पि अञ्जियाइं लोयणाइं । भणिया य पसा ।
“ सुन्दरि, अणीणिए सत्थवाहपुत्तमि न तए गन्तव्यं ”
ति । पडिस्सुयभिमीए । मुक्कं रयणभण्डं धरणसमीवे ।
ठियाइं एगदेसे ॥

पहाया रयणी । उट्ठिओ धरणो । गहिओ आर-
किखपहिं । निहालियं रयणभण्डं, उबलझं च तस्स
समीवे । तओ नीणिओ^{५२} देवउलाओ वझो खु
पसो । चिन्तियं च जेण । “ हन्त किमेयं ति । अहवा
न किचि अन्नं; अवि य पडिकूलस्स चिहिणो चिय-
म्भियं ति । पडिकूले य एयंमि अमयं पि हु विसं,
रज्जू वि य किणहसप्पो, गोपयं पि सायरो, अणू
वि य गिरी, मूसयविवरं पि रसायलं, सुयणो वि
दुज्जणो, सुओ वि वइरी, माया वि भुयङ्गी, पयासो
वि अन्धयारं, खन्ती वि कोहो, महवं पि माणो,
अज्जवं पि माया, संतोसो वि लोहो, सञ्चं पि अलियं,
पियं पि फरुसं,^{५३} कलत्तं पि वेरिओ त्ति । ता किं
इमिणा वि चिन्तिपणं । एयस्स वसवत्तिणा न तीरप
अन्नहा वहिउं । इमाओ वि य कयत्थणाओ इमं मे

अहियं वाहइ, जं सा तवस्तिणी अदिद्वनधुविरहा न
दीसइ। अहवा वरं न दिद्वा चेव, मा सा वि मे
संसग्गिकलङ्कवृसिया इमं चेव पाविस्सइ” ति।
चिन्तयन्तो नीओ रायउलं ॥

५ ‘अप्पत्थावो नरिन्दस्स’ ति धरिओ रायमग्गे।
अइक्कन्तो वासरो। ‘अवसरो’ ति कलिय निवेइओ
नरिन्दस्स। “देव, सलोत्तओ^{७४} चेव मायापओय-
कुत्तलो वाणिययवेसधारी गहिओ महाभुयझो। संपयं
‘देवो पमाणं” ति। तओ राइणा भणियं। “किं तेण,
१० वावाएह” ति। नीओ ऐहिं पाणवाडयं,^{७५} समप्पिओ
रायउलकमागयाणं वहनिओगकारीणं पञ्चायपाणाणं^{७६}
भणिया य एए। “हरे, देवो समाइसइ ‘पस
तक्करी वावाइयब्बो’” ति। तेहिं भणियं। “जं
देवो आणवेइ” ति। समप्पिओ तेस्ति। गया दण्ड-
१५ वास्तिया। भणियं चण्डालमहयरेण। “हरे कस्स
वावायणमासधारओ”। चण्डालेहिं भणियं। “मोरि-
यस्स”। तेण भणियं। “लहुं सद्वावेह मोरियं”।
सद्वाविओ मोरिओ, आगओ य। भणिथो मयहरेण^{७७}।
“हरे, मोरिय, पस तक्करो देवेण पेसिओ वावाइ-
२० यब्बो ति। ता नेऊण मसाणभूमि लहुं वावाएहि।
जाममेत्तावसेसो य वासरो, पर्णिं अवावाइप मा
रयणीए पमाओ भविस्तइ”। मोरियपण भणियं।
“जं तुमं भणस्ति” ति। समप्पिओ मोरियस्स

७४ सलोत्त्रकः । ७५ ‘पाणवाडय’ चाण्डालवस्तिः । ‘पाण’
चाण्डालः (दे ना. ६ ६८) । ७६ ‘पञ्चायपाणाणं’ प्रत्ययितचा-
ण्डालेभ्यः दिशसाईचाण्डालेभ्य इलथंः । ७७ मृतहरः चाण्डालः ।

पञ्चभिन्नाओ य णेण। ‘कहं सो चेव एसो जीविय-
दायओ मे सत्थवाहपुत्तो; अहो कठुं, इमस्स वि
ईसी अवत्थ’ त्ति चिन्तिऊण विसण्णो मोरियओ।
चिन्तियं च णेण। अहवा पावेन्ति चन्द्रदिवायरा वि
मुहूतमेत्तं गहकल्लोलाओ आवइ[“]। वहुमओ य मे
सामिसालसमाप्सो पयस्स दंसणेण। ता नेमि ताव पयं
मसाणभूमिं। जाणामि य इमाओ जहट्टियं बुत्तन्तं”।
नीओ मसाणभूमिं, छोडिया वन्धा, चलणेसु निवडि-
ऊण पुच्छओ य णेण। “अज्ज, अवि सुमरेसि मं
आंयामुहीए विमोइयं”। धरणेण भणियं। “भह, न
सुद्धु सुमरेमि”। मोरियण भणियं। “कहं न सुम-
रेसि, जो भवं विय अचोरो चेव ‘चोरो’ त्ति कलिय
गहिओ अहं महया दविणजापण पेच्छिऊण नरवई
तंपै विमोइओ” त्ति। धरणेण भणियं। “भह, थेव-
मेत्तं”। मोरियण भणियं। “ता साहेउ अज्जो, कहं
पुण अज्जस्स ईसी अवत्थ” त्ति। धरणेण भणियं।
“भह, देव्वं पत्थ पुच्छसु” त्ति। मोरियण चिन्तियं।
‘न पथ कालक्खेवेण पओयण, अहिमाणी य एसो
कहं कहइस्सइ। किं वा कहिएण। विचित्ताणि
विहिणो विलसियाणि। ता किं ममेइणा निवन्धेण।
अहवा कहियं चेवाणेण परमत्थओ ‘देव्वं पुच्छसु’
त्ति भणमाणेण। ता इमं ताव पथ पत्थयालं, जं एसो
लहुं विसज्जीयइ’ त्ति। चिन्तिऊण भणिओ खु एसो।
“अज्ज, किं वहुणा लंपिएण; मोत्तूण विसायं लहुं अव-
क्षमसु”। धरणेण भणियं। “भह, न खलु अहं पर-

७८ धयवा प्राप्नुतः चन्द्रदिवाकरो अपि सुहृत्तपात्रे ग्रहकल्लो-
स्तः आपत्ति । भहः राहुः ।

पाणेहिं अत्तणो पाणे रखेमि । ता वावाएहि मं,
निदेसकारी खु तुमं ” ति । मोरिएण भणियं । “अज्जा,
अलं मज्ज पाणविणाससङ्काप । सत्तपुरिसो खु पत्त
राया, जं अम्हाणं अवराहसए वि य पाणवावर्ति
५ करेइ । अगच्छमाणे य अज्जे अवस्त्रमहमप्पाणं वावा-
एमि । ता गच्छउ अज्जो ” । तओ ‘नत्थि अविसओ
सज्जणसिणेहस्स’ ति चिन्तिऊण जंपियं धरणेण ।
“ भइ, जइ एवं, ता अवक्तमामि ” । मोरिएण भणियं ।
“ अणुगिग्हीओ म्हि ” । दंसिओ से पन्थो । पणमि-
१० ऊण य नियत्तो मोरिओ । मित्तोवरोहेण पलाणो
धरणो । चिन्तियं च णेण । ‘अह कहिं पुण सा मुद्द-
मयलोयणा भविस्सइ । नूणमुवरोहसीलयाए^{१०} मं अणु-
द्विय पासवणनिमित्तमुढिया केणावि तक्करेणं सभा-
साइया भवे, नीया य णेण, मम विणासासङ्क्षिणीए
१५ न जंपियमिमीए; अन्नहा कहं न दिहु ” ति । अदं-
सणेण च तीसे विहलमेव पाणलाहं मन्नामि’ ति ।
चिन्तयन्तो पयद्वौ गवेसिउं । एहाओ उज्जुवालियाए ॥

इओ सो चण्डरुद्धो तओ देवउलाओ अवक्तमि-
ऊण गओ उज्जुवालियं नइं । चिन्तियं च णेण । ‘अहो
२० दारुणया इत्थिवगस्स, जमेसा एगपए चेव महावस-
णपायालंभि पक्षिखविय भत्तारं, अणवेक्षिऊण निय-
कुलं, सिविणयंभि वि अदिढुपुड्वेण मष सह पयद्वु त्ति ।
हा किह दूरेण जियं विसवगवभुयङ्गसिह्वासरहाणं ।
कलिकालवणिहरक्खसिक्यन्तचरियं महिलियाहि ॥२४॥
२५ असलिलपङ्गगाही होइ खणेण अकन्दरा वग्धी ।
अणियत्ता जमभिउडी अणवभवज्ञासणी^{१०} महिला ॥२५॥

महिला आलकुलघरं^१ महिला लोयंमि दुच्चरियखेत्तं ।
 महिला दुग्गइदारं महिला जोणी अणतथाणं ॥२६॥
 विज्जु व्व चश्वलाओ महिलाउ विसं व पमुहमहुराओ ।
 मच्चु व्व निग्यिणाओ पावं पिव वज्जणिज्जाओ ॥२७॥

ता अलं मे पयाएः मा मज्जं पि इणमेव संपा-
 डइस्सइ” त्ति चिन्तिऊण घेत्तूणमझलग्गं सुवण्णयं
 परिचत्ता खु एसा ।

चिन्तियं च तीए । “ तहावि सोहणं चेव एयं,
 जं सो वावाइओ त्ति । ता गच्छामि अन्नत्थ ” । पयद्वा
 नईतीराए । दिढ्ठा धरणेण हरिसवसुप्फुल्लोयणेणं ।
 पुच्छिया एसा । “सुन्दरि, कुओ तुमं” त्ति । तओ सा
 रोविउं पयत्ता’ ।

भणिया य जेणं । “सुन्दरि, मा रोव, ईइसो
 एस संसारो । आवयाभायणं खु एत्थ पाणिणो । ता
 अलं विसाएण । धन्नो य अहयं, जेण तुमं संपत्त ”त्ति ।

तओ तीए भणियं । “ अज्जउत्त, पासवणनिमि-
 त्तमुट्ठिया गहिया तक्करेण, इत्थीसहावाओ, अज्जउत्त-
 सिणेहाइसपण य न किपि वाहरियं । ”^२ ‘अणिच्छु-
 माणी य इत्थिया न घेप्पइ”^३ त्ति करिय मुसिऊण
 उज्जिया इहइं । अन्नं च । तक्करकथयणाओ वि मे
 एयं अहिययरं वाहइ, जं तुमं ईइसि अवत्थमुवगओ
 दिढ्ठो”त्ति ॥

तओ ‘न अन्नहा मे वियप्पियं’ त्ति चिन्तिऊण
 भणियं धरणेण । “सुन्दरि, येवंमियं कारणं । न मे
 उंडवेयकारिणी इयमवत्था तुह दंसणेणं । ता वि

^१ आलकुलगृहं कलंकारोपकुलगृहं । ^२ कथितम् । ^३ गृह्यते

पद्धणा । एहि, गच्छस्त्र” । चिन्तियं च णाए । ‘अहो मे पावपरिणई, जं कयन्तमुहाओ वि एस आगओ’ त्ति । पयद्वा पसा । समागयाइं वियारडरं नाम सत्रिवेसं । कया पाणवित्ती । अत्थमिओ सूरिओ । अइवाहिया ५ रथणी । चिन्तियं धरणेण । “एवं कयन्ताभिभृयस्स न जुत्तमिह चिद्विउं । तां पराणेमि”^४ ताव पर्य दन्तउरत्तिवास्तिणो सन्ददेवमाउलस्स समीक्ष; पच्छा जहाजुत्तं करेस्तामि” त्ति । साहियं लच्छीप । बहु-मयं च तीए । पयद्वाणि दन्तउरं ॥

१० इओ य न लद्वो सत्थवाहपुत्तो त्ति संजायसो-एण पञ्चइयनिययपुरिसाण समप्पिओ सत्थो काल-सेणेण । भणिया य पए । “हरे, पावियत्वो तुम्हैहि एस महाणुभावस्स गुरुणं” । चिन्तियं च णेण । ‘जइ वि न संपन्नमोवाइयं, तहावि कायम्बरीए जहा भणि-१५ यमेव वलिविहाणं काऊण पइन्नं पि लाव सफलं करेमि’ त्ति ऐसिया वलिपुरिस्तनिमित्तं सबरपुरिसा । काराविया कायम्बरीए पूया, मज्जिओ गिरिनईप, परिहियाइं चक्कलाइं, कया कणवीरमुण्डमाला, रयाविया महामुळकट्टैहि चिया, पयद्वो चण्डियाययणं ॥

२० इओ य दन्तउरपत्तियओ विइयदियहंमि अह-णुगमे चेव कायम्बरि परिवभमन्तेहि समासाइओ सत्थवाहपुत्तो कालसेणसवरेहि । वद्वो चण्डिरज्जै । पयद्वाविओ समदिलिओ चेव चण्डियाययणं । गओ थेवं भृमिभाणं । दिट्ठं च णेण चण्डियाययणपासमण्डलं । २५ कीइसं । परिसडियजिणणरुक्खउद्देहियखइयकट्टुसंघा-

यसंकुलं भुयगमिहुणसणाहवियडवम्मीहं परत्तमुहल-
सउणगणकयवमालं वियडतरुखन्धवहलरुहिरावड्हिय-
तिस्वलसंघायं पायवसाहाववद्धमहित्तमेसमुहपुच्छखुर-
सिङ्गंसिरोहराचीरनिवहं ति” । अविय,

वायससउन्तसंवलियगिङ्गवन्द्रेहि विप्फुरन्तेहि ।

पडिवद्धस्वरकिरणं करङ्गकलियं मसाणं च ॥ २८ ॥

गहभूयजकखरकवसपिसायसंजणियहिययपरिओसं ।

रुहिरवलिखित्तपसमियनिस्तेसधरारउग्धायं” ॥ २९ ॥

तं च एवंगुणाहिरामं चणिडयाययणपासमण्डलं
सभयं वीलिङ्गण आययणं पेच्छितं पयत्तो ।

धवलवरनरकलेवरवित्थिणशुतुंगघडियपायार ।

उब्मडकवन्धविरइयतोरणपडिवद्धसिरमालं ॥ ३० ॥

मयणाहवयणभीसणविरइयपायारसिहरसंघायं ।

उतुंगवेणुलम्बियदीहरपोणडरियकत्तिज्ञयं” ॥ ३१ ॥

दीणमुहपासपिण्डयवन्दयवीभच्छरुद्धओवासं ।

निसियकरवालवावडकरसंवरजुवाणपरियरियं ॥ ३२ ॥

विसमसमाहयपडुपडहसइवित्तथसउणसंघायं ।

अव्वत्तरुयन्तसदुकखसवरिविलयाजणाइणं” ॥ ३३ ॥

वियडंगयदन्तनिम्मयभित्तिसमुक्तिणमूलसंघायं ।

तकखणमेत्तुक्तियचम्मसमोच्छइयगवभहरं ॥ ३४ ॥

८५ उद्देहिय उपदेहिका जन्मुविशेषः । प्ररक्तमुखरशकुनग-
णकृतकोलाहलम् । ‘वमाल’ कोलाहलः । ‘आयहिय’ आकृष्टः । ८६

‘उग्धाय’ समूहः (दे. नं. १०. १२६) । ८७ उतुंगवेणुलम्बित-

दीर्घश्वेतकृत्तिज्ञजम् । ८८ ‘ओवास’ अवकाशः । ८९ ‘अव्वत्त’

अव्यक्तम् । ‘विलया’ वनिता ।

पुरिसवसापरिपूरियकवालपज्जलियमंगलपैर्वं ।

डज्जन्तविहृगुणगुलुपवियम्भियधूमसंघायं ॥३५॥

सबरवहूरुहिरकखयगयमीत्तियरइयसतिथयसणाहं ।

चन्दकरधवलदीहरपरिलम्बियचमरसंघायं ॥३६॥

५ रुहिरकसञ्चालम्बियदीहरवणकोलवव्यभनिउरम्बं ।

कंकेल्लिपल्लुप्पङ्कनिमियरेहन्तधरणितलं^{१०} ॥३७॥

कोदण्डखगगधण्टयमहिसासुरपुच्छवावडकराए ।

कच्चाइणिपडिमाए विहृसियं घोररूपाए ॥३८॥

तत्रो तं दृष्टुण चिन्तियं धरणीं

१० सक्षा सीहस्स वणे पलाइउं वारणस्स य तहेव ।

सुकयस्स दुक्यस्स य भण कत्थ पलाइउं सक्षा ॥३९॥

एवं च चिन्तयन्तो छूढो सवरेहि चन्द्रभज्जंभि ।

अह वन्धिऊण गाढं पुच्छविरुद्धेहि व खलेहिं ॥४०॥

एन्थन्तरम्मि समागओ चण्डयाययणं कालसेणो ।

१५ एडिओ चण्डयाए चलणेसु । भणियं च सगगयकखरं ।

“ भयवइ, जइ वि न कओ तप महं पसाओ, तहावि जम्मन्तरे वि जहा न एवं दुकखभायणं हवामि, तहा तप कायब्बं ति । ‘ सत्थवाहपुत्तावयारकरणेण जं महं दुकखं, तं तुम्हं चेव जाणसि ’ त्ति चिन्तिऊण भणिओ

२० कुरझ्ञओ । ‘ हरे, निवेष्टहि भयवईप वर्लिं ’ । तेण ‘ जं देवो आणवेइ ’ त्ति भणिऊण खित्तो णेण केसेसु कड्डिऊण भयपरायत्तसव्वगत्तो दुग्गिलओ नाम लेद-वाहओ । ढोइयं^{११} रत्तचन्दणसणाहं भायणं । विगय-

१० ‘ कंकेल्लिपल्लुप्पङ्कनिमियरेहन्तधरणितलं ’ इति छाया । ११ आनीतं ।

पाणो विव चच्छिओ दुग्गिलओ । कालसेणेण फङ्कुयं
 विज्जुछडाडोवभासुरं मण्डलग्नं,^{१२} वाहियं ईसि निय-
 भुयासिहरे । भणिओ य दुग्गिलओ । ‘भद्र, सुदिङ्क
 जीवलोयं करेहि । सग्नं तए गन्तव्यं जीवियं मोत्तूण ।
 किं वा ते संपाडियउ’ त्ति । तओ भयाभिभूपण न
 जंपियं दुग्गिलपणं । पुणो विं भणिओ, पुणो वि न
 जंपियं ति । ‘अणावृश्यभणोरहो य न वावाइज्जह^{१३},
 त्ति विसण्णो कालसेणो । तं च दद्वृण चिन्तियं धरणेण ।
 ‘हन्त मए वि पवं मरियव्यं ति । ता वरं अपेच्छिऊण
 दीणसत्त्वायं काऊण खणमेत्तपाणपरिकखणेण इमस्स
 उवयारं पढमं विवन्नो म्हि । वावडो वि मे विणिवा-
 यकरणेसु क्यन्तो, एसो वि निव्वुओ हवउ’ त्ति ।
 चिन्तिऊण भणिओ कुरङ्गओ । “भद्र, निवेष्टहि एयस्स
 महापुरिसस्स, जहा ‘भयविसण्णो खु एसो तवस्सी,
 ता किं एइणा; अणभिन्नो अहं पत्थणाप; तहावि
 भवओ पओयणं पसाहणीयं चेव पत्थेमि पगं पत्थणं”
 ति । निवेइयं कालसेणस्स । भणियं च णेण । “जीवियं
 मोत्तूण पत्थेड भद्रो” त्ति । धरणेण भणियं । “सोत्तूण
 पयं मं वावापसु” त्ति । तओ वाहजलभरियलोयणं
 “अह को उण एसो परोवयारतलिच्छयाप^{१४} अप्पाणयं
 घावायणे समप्पेइ; सुमरावेइ मे सत्थवाहपुत्त” ति
 भणिऊण मुच्छिओ कालसेणो, निवडिओ धरणिवट्टे ।
 वीजिओ किसोरपण । लङ्घा चेयणा । भणियं च णेण ।
 “भद्र किसोरय, निरूवेहि पयं, को उण एसो महाणु-
 भावो सत्थवाहपुत्तस्स चेट्टियं अणुकरेइ” । निरूविऊण

१२ मंडलामः अविः (चि. हे. द.१.३४.) । १३ व्यापायते ।
 १४ ‘तलिच्छ’ तत्परः (दे. मा. ५.३.)

वि जणे अन्नाणओ किंपि कोऊण पवं स्विज्जसि ति ।
ता अलमेइणा । अहं किं पुण इमं पत्थयं” ति । तओ
लज्जापराहीणेण न जंपियं, कालसेणेण । साहियं च
निर्खसेसमेव संगमदंसणाइयं नियपाणपरिचायववस्ता-
यावसाण चेट्ठियं ति क्रिसोरपणं । तओ ‘अहो से
कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय’
ति चिन्तिऊण जंपियं धरणेण । “भो महापुरिस,
जुत्सेव गुरुदेवपूयणं पुष्फवलिगन्धचन्दणेहि, न उण
पाणिघाएणं । अवि य,

होज्जा जले वि जलणो होज्जा खीरं पि गोविसाणाओ ।
अमयरसो वि विसाओ न य हिंसाओ हवइ धम्मो ॥३९॥
दाऊण य अहिओयं देवयजन्नाण जे खलु अभवा ॥४०॥
धायन्ति जियसयाइं पावेन्ति दुहाइ ते नरए ॥४०॥

ता विरम पयाओ चवसायाओ” ति । कालसेणेण
भणियं । “जं तुमं भणासि” ति । तओ गामदेसळ-
डणअन्नाभावे य भक्खणनिमित्तं च मोत्तूण कओ अणेण
कायम्बरिअडविपविद्वस्स सत्थल्स पाणिघायणस्स
जावज्जीविओ नियमो । फुलवलिगन्धचन्दणेहि पूइय
देवया । नीओ णेण सयलवन्दसंगओ नियगेहमेव
धरणो । कओ उच्चित्तो उवयारो ।

भुलुत्तरकालंमि य उवणीयं से समत्थंरित्थं ति ।
सदराहिवेण तुरियं गहियं जं सत्थभङ्गंमि ॥४१॥
करिकुम्भसमुत्थाणि य महल्लमुत्ताहलाइ पवराइ ।
दन्ता य गयवराण चमराणि य लच्चमरीण ॥४२॥

९८ दत्त्वा च अभियोग दोपारोपणं देवतायज्ञानां ये खह
अभव्याः । ९९ जात्यचमरीणां अभिजातचमरीणाम् ।

वि जगे अन्नाणओ किंपि काऊण एवं खिज्जसि त्ति ।
 ता अलमेइणा । अहं किं पुण इमं पत्थुयं ” ति । तओ
 लज्जापराहीणेण त् जंपियं, कालसेणेण । साहियं च
 निरवसेसमेव संगमदंसणाइयं नियपाणपरिचायववसा-
 यावसाणं चेद्धियं ति किसोरपणं । तओ ‘अहो से
 कयन्नुया, अहो थिरसिणेहया, अहो महाणुभावय’
 त्ति चिन्तिऊण जंपियं धरणेण । “ भो महापुरिस,
 जुत्तमेव गुरुदेवपूयणं पुष्फवलिगन्धचन्दणेहि, न उण
 पाणिघाणणं । अविय,

होज्जा जले वि जलणो होज्जा खीरं पि गोविसाणाओ ।
 अमंयरसो वि विसाओ न य हिंसाओ हवइ धम्मो ॥३९॥
 दाऊण य अहिओयं देवयजन्नाण जे खलु अभव्वा ॥४०॥
 घायन्ति नियसयाइ पावेन्ति दुहाइ ते नरए ॥४०॥

ता विरम पयाओ चवसायाओ ” त्ति । कालसेणेण
 भणियं । “ जं तुमं भणासि ” त्ति । तओ गामदेसलू-
 डणअन्नाभावे य भक्षणनिमित्तं च मोत्तूण कओ अणेण
 कायम्बरिअडविपविद्वल्स सत्थल्स पाणिघायणस्स
 नावज्जीविओ नियमो । फुल्लवलिगन्धचन्दणेहि पूइया
 देवया । नीओ णेण स्यलवन्दसंगओ नियगेहमेव
 धरणो । कओ उच्चिओ उवयारो ।

भुत्तरकालंमि य उवणीयं से समत्थरित्तं त्ति ।
 सवराहिवेण तुरियं गहियं जं सत्थभङ्गमि ॥४१॥

करिकुम्भसमुथाणि य महल्लमुत्ताहलाइ पवराइ ।
 दन्ता य गयवराणं चमराणि य लञ्चचमरीणं ॥४२॥

९८ दत्त्वा च अभियोग दोषारोपणं देवतायज्ञानां ये खलु
 अभव्वाः । ९९ जात्यचमरीणां अभिजातचमरीणाम् ।

पइ, सोहमगं करेइ, छायामावहइ, कुलं पयासेइ, रुवं
पयासेइ, बुद्धि पयासेइ। अथवन्तो हि पुरिसा अदेन्ता
वि लोयाणं सलाहणिज्ञा हवन्ति। जं चेव करेन्ति, तं
चेव तेसि असोहणं पि सोहणं वणिज्ञए। अभग्गपणहृप-
त्थणं च अणुहवन्ति परत्थसंपायणसुहं। ता जइ वि एस
मह पुब्वपुरिसोवज्ञिओ अह्यभूओ अहिथ, तहावि अलं
तेण गुरुपणइणिसमाणेण। ता अन्नं उवज्ञिणेमि,
गच्छामि दिसावणिज्ञेण^{१०३}, ति। चिन्तिझण विन्नता
लणणिज्ञणया। अणुमन्त्रिओ य ऐहिं। गओ महया
सत्थेणं समहिलिओ^{१०४} पुब्वसमुहृतडनिविहुं वेजयन्ति
नाम नयरि। दिट्ठो नरवई। वहुमन्त्रिओ य ऐणं।
निओइसं भण्डं, न समासाइओ इहुलाभो। चिन्तियं
च ऐण। “समागओ चेव जलनिहितडं। ता गच्छामि
ताव परतीरं। तथ मे गयस्स कयाइ अहिलसियप-
ओयणसिद्धी भविस्सइ” ति। गहियं परतीरगामियं
भण्डं। संजत्तिय^{१०५} पवहणं। पसत्थतिहिकरणजोगेण
निग्गओ नयरीओ, गओ समुहृतीरं, पूइओ अहिथ-
जणो, अग्धिओ जलनिही। तओ चन्दिझण गुरुदेवप
उवाहुदो जाणवत्त^{१०६}। आगड्हियाओ^{१०७} वेगहारिणीओ
सिलाओ, पूरिओ सियवडो, चिमुकं जाणवत्त, गम्मप
चीणदीवं ति ॥

अन्नया य अइक्षन्तेसु कहवयदिजेसु, कुसलपुरि-

१०३ दिशावाणिज्येन विविधासु दिशासु वाणिज्यकरणेन।

१०४ समहिलाकः महिलया पत्न्या चह। १०५ ‘संजत्तिय’
यान्नायै चोयं कृतम्। १०६ ‘जाणवत्त’ यानपात्रं नौका। १०७
‘आगड्हियाओ’ व्यापृताः प्रयोजिताः। (सि. हे. ८. ४
‘१. = आभट्टृ’)

ऐण दस इङ्ग्यासंपुडसहस्रा। निवद्वो भिन्नपोयद्वजी॥

इभी य चीणाओ चेव सुवयणसत्थवाहपुत्तसन्तिं
असारभण्डभरियं अन्नदीबलग्गसंपावियलच्छिसहियं
देवउरगमियं समागयं तमुहेसं जाणवत्तं । दिद्वो य
भिन्नपोयद्वजी सत्थवाहेण । लम्बिया य नङ्गरा सुव-
यणाप्सेण । समागया निज्ञामगा । दिद्वो य ऐहिं धरणो
भणिथो य । “भो भो महापुरिस, पसो चीणवत्थ-
व्वगो देवउरगामी जाणवत्तसंठिओ सुवयणो नाम
सत्थवाहपुत्तो भणइ, जहा एहि; कूलं गच्छम्ह” ।
धरणेण भणियं । “भद्, किभण्डभरियं खु तं जाण-
वत्तं” । निज्ञामपहिं भणियं । “अज्ज, क्रिहिवसेण
परिवडिओ खु एसो सत्थवाहपुत्तो चिहवेण, न उण
पोहसेण । ता सुदु न सारभण्डभरियं” ति । धरणेण
भणियं । “जइ पवं, ता अणुवरोहेण आगच्छउ
पत्तियं भूमि सत्थवाहपुत्तो” । निवेइयं सुवयणस्स ।
आगओ पसो, भणिओ धरणेण । “सत्थवाहपुत्त, न
तप कुप्पियव्वं, पशोयण उद्विसिऊण किचि पुच्छामि”
ति । सुवयणेण भणियं । “भणाउ अज्जो” । धरणेण
भणियं । “केत्तियस्स ते दविणजायस्स जाणवत्तमि
रित्थ” । सुवयणेण भणियं । “अज्ज, देवस्स पडि
कूलयाए विणद्वो खु अहयं । तहाचि ‘पुरिसयारो =
मोत्तव्वो’ ति उच्छाहमेत्तभण्डमोहो सुवयणसहस्रमे
त्तस्त वेत्तूण किपि भण्डं देवउरं पयद्वो म्ह” । धरणेण
भणियं । “जइ पवं, ता परिच्य भण्डं; भरेहि मे सन्ति
यस्त सुवण्णस्स जाणवत्तं; कूलपत्तस्स य भवओ पय
च्छिस्तं सुवण्णलक्खं” ति । सुवयणेण भणियं । “ति
सुवण्णलक्खेण, तुमं चेव वहुओ” ति । उज्जियं पुन्न

स्थलेण, नीओ सुवण्णदीवं । उवसन्ता वाणमंतरी ।
पयद्वं जाणवत्तं देवउराहिमुहं ॥

पत्थन्तरं मि दिट्ठो य एसो कण्ठगायपाणो सुवे-
लाओ रथणदीवपत्थिषणं हेमकुण्डलेण, पञ्चभिन्नाओ
य णेण । पुब्बपरिचिया य सा हेमकुण्डलस्स वाण-
मंतरी । तओ 'हा किमेयमकज्जमणुचिद्वियं' ति भणि-
ऊण मोयाविओ वाणमंतरीओ । पुब्बभणिओसहिवल-
यवइयरेण कयं से वणंकस्मं । जीवियसेसेण य पन्नतो
एसो पञ्चभिन्नाओ य णेण हेमकुण्डलो । पुच्छिओ
धरणेण सिरिविजयवुत्तन्तो । साहिअो हेमकुण्डलेण,
जहा जीविओ सो महाणुभावो त्ति । परितुट्ठो धरणो ।
हेमकुण्डलो य वेत्तूण धरणं पयद्वं रथणदीवं । पत्तो
य भुयङ्गन्धब्बसुन्दरीजणारङ्गमहुरगेयरवायड्हियदि-
न्नावहाणनिच्चलट्टियमयज्ञहं दरियवणकोलघोणाहिघा-
यजज्ञस्त्रियमहियलुच्छलियमुत्थाकसायसुरहिगन्धवा-
सियदिसायकं तीरतरुखुडियकुसुमभयरन्दवासियासे-
सविमलजलदुल्लियरायहंसाउलसरसहस्सकलिलं मह-
छतरुसिहरावडियकुसुमनियरच्चियवित्थिषणभूमिभागं
उहामनागवलीनिवहसमालिङ्गियासेसपूगफलीसणडं वि-
यडघणसुरहिमन्दारमन्दिरारङ्गचिज्ञाहरमिहुणरइसुहं
दरियवणहत्थपीवरकरायहुणभग्गसमुत्तुङ्गलन्तचन्द-
णवणं तीरासन्नेट्टियघणतमालतरुवीहिओहसियजलहि-
जलं तरुणतरुवियडमणहरालधालयजलसुहियविविह-
विहंगनियररवापूरिउद्देसं सिङ्गविज्ञाहरालयसुत्तुङ्गरय-
णगिरिसणाहं दीवं नामेण रथणसारं^{१४} ति । अवि य

^{१४} प्राप्तः च भुजंगगन्धवैसुन्दरीजनारघ्ममधुरगेयरवाकृष्ट
दत्तावधाननिवलस्थितमृगयूर्यं दृसवनसूकरघोणमिघातजर्जितमही

यणो नाम किन्नरकुमारओ मे मित्रो परिचसइ। ता
तं पेच्छिङ्गण नेभि तं देवउरभेव। तहिं गयस्स निय-
मेणेव तीए सह संजोगो भविस्सइ” त्ति। पडिस्सुवं
धरणेण। तओ घेतूण धरणं पयद्वौ रयणपव्ययं।

पत्तो य महुरमाहुयमन्दन्दोलेन्तकयलित्तंघायं ।
संघायमिलियकिपुरिसजदखपरिहुत्तथणसण्ड ॥४७॥

बणसण्डविविहफलरससंतुटविहंगसहगम्भीरं ।
गम्भीरजलहिगज्जियहित्थपिओतत्तसिद्धययं ॥॥४८॥

सिद्धयणमिलियचारणसिहरवणारद्वमहुरसंगीयं ।
संगीयमुरयधोसाणन्दियनच्चन्तसिहिज्जियरं ॥४९॥
सिद्धिनियरवुक्षणियपसन्नवरसिद्धकिन्नरिनिहायं ।
किन्नरिनिहायसेवियलवद्वलवलीहरच्छायं ॥५०॥
छायावन्तमणीहरमणियडविलसन्तरयणनिउरुम्बं ।
निउरुम्बठिउप्पेहडसिहस्चिंधं” च रयणगिरि ॥५१॥

तओ य तं पाचिङ्गण महामहलुतुङ्गरयणसिह-
रुपद्वनिरुद्धरविरहमगं”^{११५} विविहवरसिद्धविज्ञाह-
रङ्गणाललियगमणचलणालत्यरसरज्जियवित्थिणमु-
क्तासिलायलं दरविविहविणिगयनिज्जरझरन्तद्वंकार-
रधायद्वियदरियवणहत्थनियरसमाइणवियडकडउ-
हेसं उहाममाहवीलयाहरुच्छङ्गनिहयरयायासमिश्वसु
हपसुतविज्ञाहरमिहुण अइकोउहङ्गणआहहिउं पयत्तो
किह,

११५ निकुरम्बस्तितोप्रतशिखरोधिहम्। ‘उप्पेहड’ (दे
ना. १.११६.) ‘उप्पेहड उम्बडए’। उधिहम् उदणतानि चिह्नाः
उचिहानि । ११६ ‘उप्पंक’ समूहः (दे. ना. १.१३०.)

यणो नाम किन्नरकुमारजो मे मित्रो परिवसइ। ता
तं पेच्छिऊण नेमि तं देवउरमेव। तर्हि गथस्स निय-
मेणेव तीए सह संजोगो भविस्सइ” ति। पडिस्सुयं
धरणेण। तओ धेहूण धरणं पथद्वौ रथणपव्वयं।

पत्तो य सहुरमास्यमन्दन्दोलेन्तकयलिसंघायं।

संधायमिलियकिएरिसजक्खपरिहुत्तवणसाण्डं ॥४७॥

वणसाण्डविविहफलरससंतुटविहंगसहगम्भीरं।

गम्भीरजलहिगज्जियहित्थपिओत्तसिङ्गयणं ॥॥४८॥

सिङ्गयणमिलियचारणसिहरवणारङ्गमहुरसंगीयं।

संगीयमुरयथोत्ताणन्दियनच्चन्तसिहिनियरं ॥४९॥

सिहिनियररबुक्षणिठयपसन्नवरसिङ्गकिन्नरिनिहायं।

किन्नरिनिहायसेवियलवङ्गलवलीहरच्छायं ॥५०॥

छायावन्तमणोहरमणियडविलसन्तरयणनिउरम्बे।

निउरम्बठिउप्पेहृडसिहरुच्चिधं” च रथणगिरि ॥५१॥

तओ य तं पाविऊण महामहल्लुत्तुङ्गरथणसिह-
रुपक्षनिरुद्धरविरहमगं”^{११५} विविहवरसिङ्गविजाह-
रङ्गणाललियगमणचलणालत्तयरसरञ्जियवित्थणमु-
त्तासिलायल दरिविवरविणिग्यनिजङ्गरङ्गरन्तज्ञकार-
रवायड्हियदरियवणहत्थनियरसमाहणवियडकडउ-
द्देसं उद्दाममाहवीलयाहरुच्छङ्गनिह्यरयायासखिन्नसु-
हपसुत्तविज्ञाहरमिहुण अइकोउहल्लेण आहुहिउं पथत्तो।
किह,

११५ निकुरम्बस्थितोक्तशिखरोच्छिम्। ‘उप्पेहृड’ (दे.
ना. १.११६.) ‘उप्पेहृड उभमडए’। उच्छिम् उद्देशानि चिह्नानि
उच्छिष्टानि। ११६ ‘उप्पंक’ समूहः (दे. ना. १.१३०.)

चालियलवङ्गलवलीचन्दणगन्धुकडेण सिसिरेण ।
अवणिज्ञन्तपरिस्तमसंताचो महुरपवणेण ॥५२॥

पेच्छन्तो य रुइरदरिमन्दिरामलमणिभित्तिसंक-
न्तपडिमावलोयणपणयकुवियवपसायणसुयदइयदंसणा-
५ हियकुवियवियडुसहियणोहसियमुद्गसिडङ्गणासणाहं,
कत्थइ य पयारचलियवरचमरिनियरनीहारामलचन्द-
मऊदनिम्मलुहामचमरचवलविक्खेववीइज्ञमाणं, कत्थइ .
य नियम्बोवइथवियडुधणगज्जियायणणुभन्तधुयस-
डाजालनहयलुच्छड्गनिमियकमदरियमयणाहरुझियर-
१० वावूरिउहेसं, अब्रतथ सरसघणचन्दणवणुच्छड्गविह-
परिहासकीलाणन्दियभुयड़मिहुणरमणिज्ञं ति । तओ
आरहिऊण रयणसिहरं रयणगिरितिलयभूयं तत्थ य
वालकयलीपरिवेदियवियडपीडं सोहाविणिज्जियसुरि-
न्दभवणं उचुङ्गतीरणखमनिमियवरसालिभञ्जियास-
१५ णाहं मणहरालेकखविचित्तवियडभित्ति रुइरगवक्खवेइ-
ओवसोहियं निम्भलमणिकोट्टिमं सुरहिकुसुमसंपाइय-
पूओवयारं च गओ सुलोयणसन्तियं भन्दिरं ति ।
दिट्ठो य ऐण गन्धच्चवदज्ञाए सह वीणं वायन्तो सुलो-
यणो । अब्मुट्ठिओ सुलोयणेण । संपाइओ से उचि-
२० ओवयारो । पुच्छओ सुलोयणेण हेमकुण्डलो । “कुओ
भवं कुओ वा एस महापुरिसो, किनिमित्तं वा भवओ
आगमणपओयणं” ति । तओ सुवेलाओ नियं धरणस्स
सुवण्णभूमिमुवलवभाइयं चिन्तियरयणप्पदाणपज्जवसाणं
साहियमागमणपओयणं । तेण वि उप्फुल्लोयणेण
२५ पडिस्तुयं । तओ चिट्ठिज्ञ कइवयदियहे गहियाइं
पहाणरयणाइ । नीओ य ऐण धरणो देवउरं । मुक्को
नयरवाहिरिणाए भमष्टिप्याणि से रयणाणि । भणिओ

य एसो । इहटिओ चेव नायं पडिवालसु त्ति । पडि-
स्सुयं धरणेण । गओ हेमकुण्डलो ॥

धरणो पुण वाहिरियाए चेव कंचि बेलं गमे-
ऊण पविद्वौ नयरं । दिद्वौ य टोप्पत्तेटिणा । ‘अहो
कल्पाणार्गी अदिद्वपुब्रो पगागी य दीसइ, ता भवि-
यब्रं पत्थ कारणेण’ ति चिन्तिऊण अहिमयसंभास-
णपुरस्सरं नीओ जेण गेहं । कओ उवयारो । पुच्छओ
सेटिणा ‘कुओ तुम’ ति । साहिओ जेण मायन्दि-
निवासनिगगमणाइओ देवउरसंपत्तिपञ्जवसाणो निय-
यबुत्तन्तो । समप्पियाइं रयणाइं । भणिओ य जेण
सेही । ‘एयाइं संगोवावसु’त्ति । संगोवावियाणि सेटिणा॥

इओ य धरणसमुद्दपडणसमणन्तरमेव समासा-
सिया सुवयणेण लच्छी । भणिया य जेण । “सुन्दरि
ईइसो एव संसारो, विओगावसाणाइ पत्थ संगयाइं
ता न तए संतप्पियब्रं । न विवन्नो य एस तुज्ज्ञ
अवि य मज्जां” ति । तओ नियडिप्पहाणाए वाहजल
भरियलोयणं जंपियं लच्छीए । “तए जीवमाणामि कं
महं संतावो” त्ति । तओ अइक्कन्तेसु कइवयदिणेइ
जाणवत्तसंठियं पहूयं सुवण्णमवलोइऊण चिन्तिः
सुवयणेण । “विवन्नो खु सो तवस्सी, पभूयं च ए
दविणजायं, तरुणा य से भगरिया रुवर्वई य, संगय
य मे चित्तेण; ता किं पत्थ जुत्तं ति । अहवा इयमे
जुत्तं, जं इमीए गहणं ति । को नाम अवालिसो सर
मेवागयं लच्छि परिच्छयइ । ता गेणहामि एयं” । तड
‘परिहाससज्जा इत्थिय’^{११७} त्ति वियड्हनायगाणुरुह-

क्या परिहासा, आवज्जियं से हियं । निविद्वो धर-
णिसद्वो । अत्तद्वियं सुवयणयं ॥ अइकन्ता कडवि-
दियहा । समागयं कूलं जाणवत्तं । महया दरिसणि-
ज्ञेण दिद्वो सुवयणेण नरवर्द्दि । परितुद्वो पसो । 'उत्सु-
प क्षेव तुह जाणवत्तं' ति कओ से पसाओ । गओ
जाणवत्तं ॥

पत्थन्तरंमि 'चीणदीवाओ आगयं ज्ञाणवत्तं'
ति मुणिझण निगओ धरणो । दिद्वो य जोण सुव-
यणो लच्छी य । परितुद्वो हियएण, दृभिया लच्छी
१० सुवयणो य । दिन्न से आसण, पुच्छओ बुतन्त,
क्षाहिओ जोण । तओ सुवयणेण चिन्तियं । 'अहो मे
कम्मपरिणई, अहो मे पडिकूलया देवस्स । केवलं
क्यप्रकज्जं, न संपत्रं समीहियं'ति । चिन्तिझण भणियं ।
"अज्ज, सोहणं संजायं, जं तुमं जीविओ । ता गेण्हाहि
१५ पथं निययरित्थं"ति । धरणेण भणियं । "सत्थवाहपुत्त,
पाणा वि पप तुह सन्तिया, जेण लच्छीए सह समा-
गमो कओ । किमङ्ग पुण रित्थं"ति ॥

अइकन्ता काइ बेला । भणियं च जोण । "एहि,
नयरं पविसम्ह" । लच्छीए भणियं । "अज्जउत्त,
२० कलं पविसिस्तामो, अज्ज उण अज्जउत्तेणावि इ-
हैब वसियबं ति" । पडिस्तुयमणेण । अबभङ्गिओ
एसो । 'आलोचियं च लच्छीए सुवयणेण य ।
जहा, अज्जेव पयं क्यपाणभोयण कैणइ उवापण
रयणीए बावाइस्तामो' ति । मजिथो पसो, पा-
२५ इओ महुं, काराविओ पाणवित्ति । अइकन्तो बासरो,

११८ उच्छ्रुतमेव ते यानपत्रम् । उच्छ्रुतं उद्गतं परित्यक्तं
शुल्कं माण्डकरं यस्य तत् । यानपत्रम् नोका ।

समागया रथणी, अत्थुद्य^{११९} संयगिज्ञं। निवण्णो^{१२०} एसो लच्छी य। तओ मयपराहीणस्स सिमिणए विय अब्बत्तं चेटुमणुहवन्तस्स दिन्नो इमीए गले पासओ, वलिओ य एसो। परिथोसवियसियच्छीए लच्छीए सुवयणेण य चिमूढो धरणो मओ त्ति काऊण उज्ज्ञओ जलनिहितडे। गयाइं जाणवत्तं। जलनिहिपवणसंगमेण य समाप्तथो पसो। चिन्तिगं च येण। ‘हन्त किमेयं ति। किं ताव सुविणओ आओ इन्दजालं आओ मइ-विवभमो आओ सञ्चयं चेव’ त्ति। उबलद्वं जलनिहितडं। ‘सञ्चं चेव’ त्ति जाओ से विनिच्छओ। उट्टिङ्ण चिन्तियमणेण। ‘अहो लच्छीए चरियं, अहो सुवयणस्स पोरुसं। अहवा दुट्टगुंठो^{१२१} विय उम्यगगपत्थिया, कियागफलभोगो विय मङ्गलावसाना,^{१२२} दुस्साहियकिच्च च दोसुप्पायणी, कालरक्ती विय तमोवलित्ता, ईसा चेव महिलिया होइ। अवि य,

बलणो वि वेष्पइ सुहं पवणो भुयगो य केणइ नएण। महिलामणो न वेष्पइ वहुएहि वि नयसहस्रेहि ॥५३॥

ता किं इमीए। सुवयणस्स न जुत्तमेयं ति। अहवा मइरा विय मयरायवड्हुणी चेव इत्थिया हवहइ त्ति। विस्यविसमोहियमणेण तेणावि एन्यं ववसियं त्ति। एन्यं च चिन्तिघन्तो सेट्टिनिउत्तेहि कहवि पुरिसेहि। स्वरुग्गमवेलाए दिट्ठो वाहोलुनयणेहि ॥ ५४ ॥

भणिओ य येहि। “सत्थवाहपुत्त, रथणीए न

११९ आस्तीर्णम्। १२० विधण्णः। १२१ ‘दुहगुठ’ दुयाधमहयः। ‘गुठो’ अधपहयः (दे. ना. २.९१.)। १२२ अशोभनावसाना। ‘संगुल’ अनिष्ट (दे. ना. ६. १४५.)।

आगओ तुमं ति संजायासङ्केण रथणीप चेव तुलझ
 अन्नेसणनिमित्तं^{१२३} पेसिया अम्हे टोष्पसेट्टिण ति । कह-
 कहवि दिट्ठो सि संपयं । ता पहि, गच्छमह; निव-
 वेहि^{१२४} अणोयचिन्ताणलपलित्तं सेट्टिहिययं”। तओ ‘अहो
 ५ पुरिताणमन्तरं’ ति चिन्तिलण पयट्ठो धरणो, पविट्ठो
 नयरि, दिट्ठो य णेण सेट्ठी । पइरिक्कमि^{१२५} भणिओ
 सेट्टिणा । “वच्छ, कुओ तुमं, किं वा विमणदुम्मणो
 दीससि” ति । तओ ‘लज्जावणिज्जर्य अणाचिकखणी-
 ययेयं’ ति चिन्तिलण वाहोलुलोयणे^{१२६} न जंपियं
 १० धरणेण । सेट्टिणा भणियं । “वच्छ, सुयं मण, जहा
 आगयं जाणवत्तं चीणाओ, ता तं त्रुमण उचल्दू न व्य”
 ति । तओ सगगयक्खरं जंपियं धरणेण । “अज्ज,
 उबल्दं” ति । सोगाइरेगेण य पवत्तं वाहसलिलं ।
 तओ ‘नूणं चिबन्ना’^{१२७} से भारिया, अन्नदा कहै ईहसो
 १५ सोगपसरो’ ति चिन्तिलण भणियं टोष्पसेट्टिणा ।
 ‘वच्छ, अवि तं चेव तं जाणवत्तं’ ति । धरणेण भणियं
 ‘आमं’ । सेट्टिणा भणियं । ‘अवि कुसलं ते भारिचाए’^{१२८}
 धरणेण भणियं । ‘अज्ज, कुसलं’ । सेट्टिणा भणियं । ‘ता
 किमन्नं ते उब्बेवकारणं’ । धरणेण भणियं । ‘अज्ज, न
 २० किंचि आचिक्षियच्चं’ ति । सेट्टिणा भणियं । ‘ता किं
 विमणो सि, । धरणेण भणियं ‘आमं’ । सेट्टिणा भणियं
 ‘किमामं’ । धरणेण भणियं ‘एयं’ । सेट्टिणा भणियं
 ‘किमेयं’ । धरणेण भणियं ‘न किंचि’ । सेट्टिणा भणियं ।
 “वच्छ, किमेपहिं सुन्नभासियहिं आचिवख सव्याचं”^{१२९}

१२३ अन्वेषणनिसित्तम् । १२४ निर्वापिय प्रशासय । १२५
 ‘पहिक्क’ विजनस्थानम् (दे. जा. ६. ५१) । १२६ वाघाश्र-
 लोचनेन । १२७ विपन्ना मृता । १२८ सङ्गावं सत्यम् ।

न य अहं अजोग्गो आचिकिखयब्बस्स, पडिवन्नो य
तए गुरु”। तओ ‘न जुत्तं गुरुआणाखण्डणं’ ति चिन्ति-
ऊण जंपियं धरणेण। “अज्ज, ‘अजस्स आण’ त्ति
करिय ईइसं पि भासीयइ” त्ति। सेट्टिणा भणियं।
“बच्छ, नत्थ अविसओ गुरुयणाणुवत्तीए”। धरणेण
भणियं। “अज्ज, जइ पवं, ता कुसलं मे भारियाप
जीविणं, न उण सीलेण”। सेट्टिणा भणियं। “कहं
वियाणसि”। धरणेण भणियं “कज्जओ”। सेट्टिणा
भणियं। “कहं विय”। तओ आचिकिखओ से भोय-
णाइओ जलनिहितडपज्जवसाणो सयलबुत्तन्तो।

तं च सोऊण कुविओ टोप्पसेट्टी सुवयणस्स।
परिसंठविय धरणं गओ नरवइसमीवं। विनत्तो णेण
सुवयणं पइ जहट्टियमेव नरवई। सद्वाविओ राइणा
सुवयणो, भणिओ य एसो। “सत्थवाहपुत्त, पभूयं ते
रित्थं सुणीयइ। ता फुडं जंपसु, कहमेयं तए चिढ-
त्तयं”^{१२९} ति। तओ अजायासक्षेण भणियं सुवयणेण।
“देव, कुलकभागयं”। राइणा भणियं। “भारिया
कहं” ति। तेण भणियं। “गुरुविइणा”^{१३०}। तओ
पुलइओ टोप्पसेट्टी। भणियं च णेण। “देव, सच्चं
अलियं” ति। सुवयणेण भणियं। “कि पुण एत्थ
सच्चयं”। सेट्टिणा भणियं। “धरणसन्तियं रित्थं
भारिया य; एयं सच्चयं” ति। तओ संखुद्धियएण
जंपियं सुवयणेण। “भो भो अउच्च जोइसिय, को
एत्थ पच्चओ; रायकुलं खु एयं।” टोप्पसेट्टिणा
भणियं। “साहारणं रायकुलं; पच्चओ पुण, सो चेव
जीवइ” त्ति। सुवयणेण भणियं। “महाराय, न मए

१२९ अजितम्। १३० गुरुवितीर्ण पितृदत्ता।

- धरणस्स नामं पि आयणियं ति । परिक्खउ देवो” ।
 राइणा भणियं । “भो भो सेट्ठि, आणेहि धरणं, तुमं
 पि तं महिलियं” ति । ऐसिया जेहि सह रायपुरि-
 सेहिं निययपुरिसा । आणिओ य जेहिं हियणाणि-
 ५ च्छमाणो वि सेट्ठिउघरोहभावियचित्तो धरणो, इय-
 रेहि य भयहित्थहियया^{३१} लच्छ त्ति । पुलइयाइं
 राइणा, भणियं च णेण । “सुन्दरि, दिट्ठो तए पस
 कहिंपि सत्थवाहपुत्तो” । तीए भणियं । “देव, न
 दिट्ठो” त्ति । तओ पुच्छिओ धरणो । “सत्थवाहपुत्त,
 १० अवि एसा ते भारिया” । धरणेण भणियं । “देव,
 किमणेण पुच्छिएण; सुयं चेव देवेण, जं जंपियमि-
 भीप” । राइणा भणियं । “सत्थवाहपुत्त, अओ चेव
 पुच्छामि” । धरणेण भणियं । “देव, जह एवं देवस्त
 अणुवन्धो, ता आसि भारिया, न उण संपर्यं” ति ।
 १५ राइणा भणियं । “एसो सत्थवाहपुत्तो दिट्ठो तए
 आसि” । धरणेण भणियं । “देव, एसो चेव जाणइ”
 त्ति । राइणा भणिओ सुवयणो । “सत्थवाहपुत्त, किं
 दिट्ठो तुमए पस कहिंपि” । सुवयणेण भणियं । “देव,
 मए ताव एसो न दिट्ठो” त्ति । राइणा भणियं ।
 २० “होउ, किं पइणा; साहेह तुब्बें, किं एत्थ रित्थ-
 माण” । सुवयणेण भणियं । “देव, एत्थ खलु दसस-
 हस्साणि सोवणियगाण इट्टासंपुडाणं, अज्ञं पि थेवयं
 खु सुरित्तं भण्डं” ति । पुच्छिओ इयरो चि । धर-
 णेण भणियं । “देव, एवमेव” । राइणा भणियं । “भो
 २५ किपमाणा खु ते संपुडा” । धरणेण भणियं । “देव,
 न-याणामि” । राइणा भणियं । “कहं निययभण्डस्स

वि पमाणं न-याणासि”। धरणेण भणियं। “देव, एवं
चेव ते कया, जेण न जाणामि”। तज्जो उच्छिओ
सुवयणो। “भद्र, तुमं साहेहि”। तेण भणियं। “देव,
अहमवि निसंसयं न-याणामि”। राइणा भणियं।
“भो एवं ववत्थिए किं मए कायब्दं” ति। धरणेण
भणियं। “देव, थेवमियं^{१३२} कारणं। किं वहुणा जंपि-
एणं। अविचाउगो^{१३३} अहं पयस्स; ता गिणहउ रित्थं
भारियं च एसो” ति। सुवयणेण भणियं। “भो
महापुरिस, एयं पि भवक्षो पहूयमेव, जं मे आलो न
दिन्नो” ति। धरणेण भणियं। “पसिङ्गो जहं आल-
दायगो”। सुवयणेण भणियं। “जह न आलदायगो,
ता किमेयं पत्थुयं” ति टोप्पसेट्टिणा भणियं। “अरे
रे निल्लज्ज पावकम्म, एवं पि ववहरिउं एवं जंपत्ति”
ति। पुणो वि अमरिसाइसपण^{१३४} भणियं टोप्पसे-
ट्टिणा। “महाराय, किं वहुणा जंपिएण। जह एयं न
धरणसन्तियं रित्थं एसा च भारिया, ता मज्ज सब्द-
स्ससहिया पाणा नियरणं^{१३५} ति। आणवेउ देवो
सयले दिव्वे” ति। धरणेण चिन्तियं। ‘अवहरिओ
खु एसो मह सिणेहाणुवन्धेण; ता न जुत्तं संपयं पि
उदासीणयं काउ’ ति। जंपियमणेण। “देव, जह
एत्थ अणुवन्धो तायस्स, ता अलं दिव्वेहिं; अन्नो वि
एत्थ उवाओ अतिथ चेव”। राइणा भणियं। “कहेहि,
कीइसो उवाओ” ति। धरणेण भणियं। “देव, ते
मए संपुडा सनामेण चेव अङ्किय” ति। राइणा

१३२ स्तोकं इदं। १३३ अविचादकः। अहं तस्य प्रभुत्वं
न विवदामि मम प्रभुत्वं स्यापयितुमित्यर्थः। १३४ अमर्पातिशयेन
कोथातिशयेन। १३५ ‘नियरणं’ दण्डः शिक्षा।

भणियं। “किं तुज्ञ नामं”। धरणेण भणियं। “देव, धरणो” त्ति। इयरो वि पुच्छिओ। तेण भणियं। “देव, सुवयणो” त्ति। राइणा भणियं। “नइ पवं, तो छिन्नो खु ववहारो;^{१३६} नवरं पत्थेव आणेह कइवि संपुडे” त्ति। तओ पेसियं पञ्चउलं,^{१३७} आणिया संपुडा, निहालिया राइणा वाहिं, न दिहुं धरणनामयं। भणियं च णेण। “भो नत्थ पत्थ धरणनामयं”। सुवयणेण भणियं। “देवो पमाणं ति। अन्नं च। देव, देवस्स पुरओ पस महन्तं पि अलियं जंपिऊण अज्ज वि पाणे धारेइ त्ति। जाणियं द्वेषण, जं पपण पमाणीकयं”। राइणा भणियं। “भो धरण, किमेयं” ति। धरणेण भणियं। “देव, न अन्नहा, पयं; फोडाचिऊण^{१३८} मज्जं निलवेउ देवो”। तओ पयमायणिऊण संखुझो सुवयणो, हरिसिथो टोप्प-सेट्टी। सहाविया सुवण्णयारा, फोडाचिया संपुडा, दिहुं धरणनामयं। कुविओ राया सुवयणस्स लच्छीपय। भणियं च णेण। “हरे वावापह पयं वाणियगवैसधारिणं महाभुयंगं,^{१३९} निवासेह य पयं भम रज्जाओ विवन्नसीलजीवियं अलर्च्छ, समप्पेह य समत्थयेव रित्थं धरणसत्थवाहस्स। अन्नं च। भण, भो : महापुरिस, किं ते अवरं कीरज्”। धरणेण भणियं। “देव, अले मे रित्थेण। करेउ देवो पसायं सुवयणस्स अभयप्पयाणेणं”। तओ ‘अहो से महाणुभावय’ त्ति चिन्तिऊण भणियं राइणा। “सत्थवाहपुत्त,

१३६ छिदः खलु व्यवहारः। निणीतमिदं कारणम्। १३७ पञ्चकुलं कारणनिर्गये पञ्चनागरिकामेसराणा समूहः। १३८ भंकत्वा। १३९ वणिवेशधारिणं महाभुजंगं महाघूर्तम्।

न जुत्तमेयं तहावि अलहृणीयवयणो तुमं ति; ता
तुमं चेव ज्ञाणसि”। धरणेण भणियं। “देवपसाओ
त्ति, अणुग्रिहीओ अहं देवेण”। राइणा भणियं।
“भो सत्थवाहपुत्त, गेण्हाहि निययरित्थं”। धरणेण
भणियं। “जं देवो आणवेइ”। तओ नरिन्दपश्चउला-
हिट्ठिओ सह सुवयणेण गओ वेलाउले^{१४०} धरणो,
उवगणियं सुवण्णयं पश्चउलेण, समप्पियं धरणस्स।
तओ धरणेण भणियं। “भो सुवयण, परिच्छय^{१४१}
चिसायं, अङ्गीकरेहि पोहसं, देव्वोवरोहेण कस्स वा
खलियं न जायइ त्ति। अन्नं च। भणिओ मए तुज्ज्ञ
सुवण्णलक्खो, तपु पुण महाभावत्तणेण अहमेव वहुम-
न्निओ, न उण सुवण्णलक्खो। भणियं च तए आसि
‘कि सुवण्णलक्खेण, तुमं चेव मे वहुगो त्ति। अण-
ग्धेयं’^{१४२} च पर्यं संभमवयणं। ता गेण्हाहि संपयं, जं ते
पडिहायइ”। एवं च भणिओ समाणो लज्जिओ सुव-
यणो। न जंपियं च गेण। तओ दाऊण अद्व सुवण्ण-
लक्खे संपूर्णज्ञ नरवइं तओ काउं सथलसुत्थं^{१४३}
भण्डस्स गओ टोप्पसेट्टिगेहं। ठिओ कंचि वेलं सह
सेट्टिणा। उवगायाए भोयणवेलाए कथमज्जणा पभुत्ता
पए। भुत्तुतरकाले य चलणेसु निवडिझण भणिओ
धरणेण टोप्पसेट्टी। “जाप्मि अहं किंचि चत्युं तार्य,
जइ न करेइ मम पणयभङ्गं ताओ”^{१४४}। तओ हरिसव-
सुफुललोयणेण ‘अहो अहं कथत्थो, अहो अहं धन्नो,
अहो मम सुजीवियं, अहो मम सुलद्धो जम्मो त्ति;

१४० वेलाकुलं समुप्तटम् यत्र नावः तिष्ठन्ति । १४१

परित्थिज । १४२ वहुमूल्यम् । १४३ कृत्वा सकलं सुस्थितम् ।

१४४ याचे अहं किंवित् तातं यदि न करोति मम प्रणयभंगं तातः।

जओ ईसेणावि महाणुभावेण सयलसत्कप्यतरुकप्येण
 तिहुयणचिन्तामणीभूपण वि अहं पतियज्ञामि' ति
 चिन्तिज्ञ भणियं टोप्पसेट्टिणा। "बच्छ, जइ वि
 सकलत्तं सपुत्रपरियं दासत्तनिमित्तं ममं जाएसि,"^{४४}
 तहावि अहं तुह महापुरिसचेट्टिष्ण आकरसियचित्तो
 न खण्डेमि ते पत्थणापणयं"। धरणेण भणियं।
 "ताय, जइ एवं ता देहि तिन्नि वायाओ।" ईसि
 विहसिज्ञ 'जाय, जो एन वायं लोप्पह, सो तिन्नि
 वि लोप्पयन्तो किं केणावि धरिउं पारीयइ' ति
 भणिज्ञ टोप्पसेट्टिणा कयाळो तिन्नि वायाओ। 'ताय,
 अणुगिग्हीओ' ति भणिज्ञ हेमकुण्डलविज्ञाहरविद्वन्-
 महघेयपुब्बसमप्यिरयणसहस्तं मगिगओ टोप्पसेट्टि-
 भणडारिओ। सेण वि य 'अज्जो आणवेइ' ति भणि-
 ज्ञ समप्यियाइं गहिज्ञ रयणाइं। तथो ताण मज्जे
 अद्वं गहेऊण टोप्पसेट्टिस्स चलणपूर्यं काऊण पुणो
 विणिबडिओ पाएसु 'ताय, एसा सा पत्थण' ति
 भणमाणो धरणो। तओ 'अहकहं छलिओ अहमणेणं'
 ति सुइरं चिन्तिज्ञ 'अगहिए य विलक्खोभविस्सइ
 एसो, निवारिओ अहं इमिणा अणागयंचेव' उट्टविओ
 धरणो 'बच्छ, पडिवन्ना ते पत्थणा, भणमाणेण
 टोप्पसेट्टिणा ॥

तओ बहुनन्निओ सेट्टिणा महया सत्थेण समा-
 गओ निययनयरिं। आवासिओ वाहिं। जाओ लोय-
 वाओ, जहा आगओ' धरणो ति। निगओ राया
 पच्चोणि"^{४५}। पवेसिओ णेण महाविभूईए नेऊण निय-

१४५ याचते। १४६ संयुखं धरणस्य सम्मानार्थम्।
 'पच्चोणि' (दे. ना. ६. २४.) 'समुहागमणे पच्चोणी चेय'।

यभवणं, पूइओ मज्जणाइणा नियाभरणपञ्चसाणमु-
वयारप्पयाणीणं। तओ निययभवणं। तुद्वा य से
लणणिजणया। विष्णुणं महादाणं, कया सञ्चाययणेसु
पूया। अहकन्ता काइ वेला। तओ उवणिमन्तिय
महारायं पूइओ अणेण तविसेसं। सम्माणिया य
जहारुहपडिवत्तीप^{१४७} पउरचाउवेजाइया,^{१४८} पडिपूइओ
य तेहि। तओ पुच्छओ जणणिजणएहि। “वच्छ, अवि
कहं ते वरिणि” ति। धरणेण भणियं। “अलं तीप
कहाए”। चिन्तियं च जोहि। ‘हन्त कर्यं तीप, जं इत्थ-
उचियं। ता अलं इमस्स ममघट्टणेण इमिणा जंपि-
एणं। अन्नओ अवगच्छुस्सं’ ति। पत्थन्तरंमि महापु-
रिस्याखित्तहियओ विम्हयवसेणुफुल्लोयणो कयमु-
दङ्गसासणावणनिमितं पुणो वि धरणसमीवं समागओ
राया। कओ धरणेण तमुचिओवयारो। पुच्छओ य
आगमणपओयणं सिट्ठो से निययाहिप्पाओ राइणा।
तओ चलणेसु निवडिङ्गण भणियं धरणेण। “देव, अलं
मुइझेहि; किं तु ‘माणणीओ देवो’ ति करिय
पत्थेमि पत्थणीयं। राइणा भणियं। “भणाउ
अज्जो”। तेण भणियं। “यच्छउ देवो नियरज्जे
सञ्चवसत्ताणं वन्दिमोक्षणं सञ्चवसत्ताणभयप्पयाणं च”।
तओ ‘अहो से महाणुभावया, अहो महापुरिस-
चेद्वियं सत्थवाहपुत्रस्स’ ति भणिङ्गण आणत्तो पडि-
हारो। ‘हरे कारवेहि चारयघणडपओएण^{१४९} मम रजे
सयलवन्दिमोक्षं, सञ्चवसत्ताणमभयप्पयाणं च दवावेहि’
ति। तओ ‘जं देवो आणवेहि’ ति भणिङ्गण संपा-
डियं देवसासणं। सपुरिसचेद्विष्णुण य परितुहा से

१४७ यथाहिप्रतिपत्त्या। १४८ पौरचातुर्वेदादिकाः। १४९
वन्दिस्यानधण्टाप्रवेगेण।

जणणिज्ञया । परिओसवियसियच्छेहि कर्यं णेहि
राहणो उचियं करणिज्ञं । तओ धरणेण सह कंचि वेलं
गमेऊण निगओ राया ॥

धरणो वि चिरयालमिलियवयं सयसमेआ०^{४०}

- ५ गओ मलयसुन्दराभिहाणं उज्जाणं । उवलद्धो य नाग-
लयामण्डवंभि कीलानिमित्तमागओ कुवियं पियपण-
इणं पसायन्तो रेविलगो नाम कुलउत्तगो । सुमरियं
लच्छीष । चिन्तियं च णेणं । “अहो णु खु एवमपर-
मथपेच्छीणि कामिजणहिययाइं हवन्ति । समागओ
१० संवेगं । गओ य उज्जाणेक्षदेससंठियं असोयवीहियं ।
दिट्ठो य णेण तहियं फासुयदेसंमि वियलियवियारो ।
सीसगणसंपरिबुडो आयरिथो अरहदत्तो ति ॥५५॥

अच्चन्तसुद्धचित्तो नाणी विविहतवसोसियसरीरो ।

निजिचमयणो वि दढं अणङ्गसुहसिद्धित्तिलिच्छो ॥५६॥

- १५ तं ऐच्छिऊण चिन्ता जाया धरणस्स एस लोयंभि ।
जीवइ सफलं एको चत्तो जेणं घरावासो ॥५७॥
घरिणी अत्थो सयणो माया य पिया य जीबलोयंभि ।
माइन्द्रजालसरिसा^{४२} तहवि जणो पावमायरइ ॥५८॥
जा वि उवयारखुड्ही घरिणीपमुहेसु सा वि मोहफलं ।
३० मोत्तूण जओ धम्मं न भरणधम्मीणमुवयारो ॥५९॥
सो पुण संपाडेउं न तीरप आसवानियत्तेहि ॥५१॥
आसवविणिवित्ती विय गिहासमं आवसन्त्तेहि ॥६०॥

१५० विरकालमिलितवयस्यकसमेतः । १५१ अनंगसुखा
न अंगसुखं शरीरसुखं वर्तते यस्यां सा सिद्धिः तस्यां रतः ‘तलिच्छो’
तत्परः । १५२ मायेन्द्रजालसदशा । १५३ अनिवृत्ताः आसवाः
येषां तैः ।

नियमा तत्थारम्भो आरम्भेण च वढ़द्दृ हिसा ।
 हिसाए कलो धम्भो न देसिओ सत्थयारेहि ॥१४६६॥
 पञ्जन्ते वि य एसो सव्वेण चेव जीवलोयंमि ।
 नियमेणमुज्जियब्बो ता अलमेषण पावेण ॥६८॥
 एवं च चिन्तयन्तो पत्तो संजायचरणपरिणामो ।
 गुरुपायमूलमणहै ॥१४७॥ सव्यंसो निव्वुइपरं व ॥६९॥
 अह वन्दिओ य ऐणं भगवं सव्यंसप्तण साहू य ।
 तेहि चिय धम्भलाहो दिन्तो सव्वेसि विहिपुव्य ॥६४॥
 उवविद्वा य सुविमले मुणीण पुरुओ उ उववणुच्छङ्गे ।
 अह पुच्छिया य गुरुणा 'कत्तो तुव्वेति महुरगिरं ॥६५॥

एवं व पुच्छिए य समाणे जंपियं धरणेण ।
 "भयव, इओ चेव अम्हे । अन्नं च; अत्थि मे गिहा-
 समपरिच्छायदुद्धी । ता आइसउ भयवं, जं मप काय-
 छं" ति । तओ 'अहो से आगिई, अहो विवेगो, ति
 चिन्तिझण आसथपरिक्खणनिमित्तं जंपियं अरहथत्तेण ।
 "वच्छ, परिचत्तगिहासमेण, निश्चित्तज्ञण नियन्ति-
 विसयलालसाइ इन्दियाई, विज्ञविय"१४८ कसायाणलं
 निरीहेणं चित्तेण सयलसोकखनिहाणमूर्खो संजमो
 कायब्बो । अन्नहा परिचत्तो चि अपरिचत्तो गिहासमो
 त्ति । सो पुण अणाइविसयभावणाभावियस्स जीवस्स
 अच्छन्तदुक्खयरो । पञ्जिज्ञण वि एवं पुच्छकयकम्भ-
 दोसेण केइ न तरन्ति परिचालिउं, मुज्जन्ति नियय-
 कले, परिक्षेपेन्ति असयालम्बणाइ; विमुक्तसंजमा य
 ते, आउसो, १४९ न गिही न पञ्चद्वयगा उभयलोगविहलं

१४८ शाब्दकारैः । १५५ अन्नं पापरहितम् । १५१
 विष्याप्य । १५७ वायुमन् ।

नासन्ति सणुयत्तणं । एवं च वतिथए अमुणिऊण हेऽतो-
वा एयाहै^{१५४} अतुलिङ्गमप्याणयं न जुत्तो गिहासम-
परिच्छाओ ” ति । धरणेण भणियं । “ एवमेयं, जं
तु बमे आणवेह । किं तु,

५ हेऽतो गिहासमो मे बुद्धो समणत्तणं उदाप्यं ।
तुलणा चि विवेगो चिय किलेसवसयाण सत्ताणं ”॥६६॥

भयवया चिन्तियं । ‘अहो से सउण्णया, मुणिओ
योग जहटिओ संसारो, समुप्पन्ना जिणधम्मबोही । ता
पसंसेमि पर्यं साहेमि य इमस्स इमीप दुल्हत्तणं,
१० जेण वयस्तगाण चि से संबोहो समुप्पज्जइ’ । भणियं
च गेण । “ वच्छ, धन्नो तुमं, नायं तप जाणियव्वं,
संपत्ता सथललोयदुद्धाजा जिणधम्मबोही । ता जहटि-
यासेचणेण पर्यं चेव सफलं करेहि, संसिज्जइ य तुह
समीहियं । न खलु अणवभत्थनिरइयारकुसलयगा ”^{१५५}
१५ एवंविहा हघन्ति, अचि य अपरमत्थपेच्छिणो विसय-
लोलुया य । एववइयरं ” च निसुणेहि मे चरिये ” ।
धरणेण भणियं ‘कहेउ भयवं’ । अरहदत्तायरिषण
भणियं । “ तुण—

अहिथ इहेघ वासे अयलउरं नाम नयरं । तत्थ
२० जियससू राया, पुत्ता य से अवराजिओ समरकेउ
य । अवराजिओ जुवराया, इयरो य कुमारो । दिन्ना
इमस्स कुमारभुत्तीप उज्जेणी । एवं च अइकन्तो कोइ
कालो । अज्ञया य विथक्को ”^{१५६} समरकेसरी नाम पच-

१५४ हेयोपादेयानि अप्राप्यवाहाणि । १५५ अनभ्यत्त-
निरितिवारकुशलमार्गः । १५० एतदृथतिकरं एषः व्यतिकरः अस्मिन्
तद् । १६१ अभिगतः ।

उहो मधो]

न्तनरवद^{११२}। तओ अवराजिओ तप्पसाहणनिमित्तं
गओ। पसाहिओ एसो। आगच्छमाणेण य मुत्तिमन्तो
विष पुणोदओ संपत्तो इयेण धम्मारामचन्द्रिवेसे लय-
लक्षणोरहचिन्तामणी राहो नाम जायरिजो ति। तं
च ददृश समुपन्नो एथत्स संवेगो। पुच्छिओ ऐण
जहाविहं धम्में। कहिओ जहीवहहो परमगुरुहं।
पडिखुदो य एसो। खओबसममुवगर्य चारित्तमोह-
णीयं। तओ माइन्दजालसरिसं जीवलोयमवगच्छय
पञ्चहो एसो। करैइ तदत्तंजमुज्जीवं ॥

अन्नया य गुरुणायमूलंमि अहासंजर्म चिहरमाणो
गओ तगरासत्तिवेसं। एत्थन्तरंमि समागया तथ
उज्जेणीओ राहायरिथस्त अन्तेवासिणो अज्ञराहुखमा-
समणसन्तिया गुरुसभीवं साहुणो ति। कथा से उच्चि-
यपडिवत्ती^{११३}। पुच्छिया निरुवसमग्नविहारमुज्जेणीय।
कहिओ य ऐहं। “सुन्दरो विहारो; केवलं रायपुतो
पुरीहियपुतो य अगदया, ते जहोवलद्वीए खलिया-
रेन्ति”^{११४} साहुणो, तत्त्विमिसो उचसगो” ति।

तओ एयभायणिय चिन्तियमवराजिएण। “अहो
पमन्तया समरकेउणो, ऐण परियण यि न नियमेइ।
ता अणुन्नविय गुरुं गच्छामि अहमुज्जेणि। उधसामेभि
ते कुमारे, मा संचिणन्तु अवोहमूलाहै। संसारचद्वणे
य साहुपओसो। अतिथ ये तदुवसामणस्तत्ती”। तअं
अणुन्नविय गुरुं पेसिलो गुरुणा, समागओ उज्जेणि,
पविट्रो य अज्ञराहुखमासमणगच्छे। कथं से उच्चिय-

करणिञ्जे । समागया भिक्खावेला । पयद्वौ पसो ।
भणिओ य साहृदि । “पाहुणया तुव्वे, ता अच्छह”^{१६५} ति ।
तेण भणियं । “न अच्छामि, अत्तलद्विओ अहं, नवरं
ठवणकुलाईणि”^{१६६} “देसेह” । तओ दिन्नो से चेल्हओ,
५ दंसियाणि कुलाणि, वारिओ य जोण ‘पयं पडणीय-
गेहं’^{१६७} मा पविसेजसु^{१६८} ति भणिकण नियत्तो
चेल्हओ^{१६९} । पविद्वौ य पसो पहममेव कुमारगेहं ।
महया सदेण धम्मलाहियमणेणं । तं च दद्वै भीयाओ
अन्तेउरियाओ । ‘हा कट्टं, इसी कयत्थिज्जिसइ’^{१७०}
१० ति चिन्तिकण सज्जिलो य जाहिं ‘लहु निगच्छुसु’
ति । तओ अधाहीरिकण वहिराविहं^{१७१} च काऊण
महया सदेण धम्मलाहियमणेणं । पत्थन्तरंमि धम्म-
लादत्तदं सोऽण हम्मियतलाओ पहद्वमुहपङ्कया समा-
गया कुमारया । ढक्कियं^{१७२} दुवाई । अहसपण वन्दिलो
१५ जेहिं साहू । कयं धम्मलादहं । भणिओ य जेहिं । भी
पववहियगा, नव्वसु^{१७३} ति तेण भणियं । ‘कहं गीयवा-
इपण विणा नज्जामि’ । कुमारेहि भणियं । ‘अम्हे
गीयवाह्य करेमो’ । साहुणा भणियं ‘सुन्दर’ ति ।
विसमतालं कर्यं गीयवाह्यमणेहिं । अकुद्वो वि हिय-
२० एणं कुद्वो साहू । भणियं च जेण । ‘अरे दे गोबाल-
दारया, इमिणा विज्ञाणेण समं नज्जावेह’ ति । पयं
सोऽण कुविया कुमारा, साहुताडणनिमित्तं च धाविया
अभिमुहं । तेण वि य ‘न अन्नो उवाओ’ ति कलि-
ऊण करुणापहाणचित्तेण निजुद्धवायारकुसलेण सणियं

१६५ स्थापनाकुलाईन् भिक्षायै प्रतिविज्ञानि कुलाणि ।
१६६ प्रत्यनीकगृहं शत्रुगृहम् । ‘चेल्हओ’ शिखः (दे. ना. ३.
१०. चवित्र) । १६८ कदर्थते पीज्जते । १६९ वधिरकृति ।
१७० पिहितम् ।

चेव घेतूण सब्बसंधीसु विअोइओ एक्षो,^{१७१} तओ धाविओ दुइओ, सो वि तहेव। तओ दुवारमुग्धाडिङ्कण गओ साहू। पगते ठिओ सज्जायजोगेण। इयरे वि निचेद्वा तहेव चिट्ठन्ति। दिट्टा परियणेण, उदपण स्त्रियिङ्कण ससंभमं वाहित्ता^{१७२}। जाव न जंपन्ति, तओ निवेइयं रायपुरोहियाणं, जहा इमिणा बुत्तन्तेण ‘केणइ साहुणा कुमारा एवं कय’ त्ति। तओ ते निहविङ्कण आयरियसमीवं गओ राया। पणमिओ य जेणायरिओ, भणिओ य। ‘भवयं, खमेह एयमवराहं वालयाणं’। आयरिपण भणियं। ‘किमेयं ति नाव-गच्छामि’। कहिओ से बुत्तन्तो राइणा। तओ आय-रिपण भणियं। ‘वीथरागसासणसंपायणरइपहावओ विइयपरमत्था परलोयभीरुयत्तणेण य इहलोय-सरीरे दढमपडिवन्धयाए खमेन्ति सयलसत्ताणं साहुणो न पुण पाणभपणं ति। तहावि कारणं पइ समायरियं जइ केणावि भवे, तओ पुच्छावेमि साहुणो’। तओ आयरिपण पुच्छिया साहुणो। तेहिं भणियं। ‘भयवं, न अम्हे वियाणामो’ त्ति आयरिपण भणियं। ‘महाराय, नेयमिह साहूहि घवसियं’। राइणा भणियं। ‘महाराय, जइ एवं, ता एवं भविस्सह। अतिथ एगो आगन्तुगो साहू; तेणेयमणुचिट्ठियं भवे’। राइणा भणियं। ‘भयवं, कहिं पुण सो साहू’। आयरिपण भणियं। ‘दंसेह से तयं’।

दंसिओ एगेण साहुणा नाइदूरंमि चेव सालत-

१७१ कदणप्रधानचित्तेन नियुद्धव्यापारकुशलेन शनैः चैव गृहीत्वा सर्वसंधिपु विद्योन्नितः एकः। १७२ आहृताः (सि. हे. ८. १. १२८)।

- रुवरसमीके ज्ञाणसंठिओ । पञ्चभिन्नाओ^{१७३} य राइणा । कुमारावराहलज्जिपण्ठि पणमिथो य णेण । दिन्हो से धम्म-
लाक्षो । भणिओ य दच्छा । ‘भो महासावग, जुत्तमेयं लं
तुज्ज्ञ सन्तिए रज्जे इसीण^{१७४} कयत्थणा कुमाराणं
५ अणाहत्तणं च’ । तओ वाहजलभरियलोयणेण राइणा
भणियं । ‘भयवं, लज्जिओ मिह अहियं इमिणा पमाय-
चरिपणं । अतिथ मम एस दोत्तो; तहावि भयवं करेह
अनुगगहं, लंजोपह ते कुमारे’ । साहुणा भणियं ।
‘संजोपमि चरणगुणविहाणेण न उण अन्नह’^{१७५} त्ति ।
- १० राइणा भणियं । ‘भयवं, अणुमयं ममेयं, नवरं कुमारा
पुच्छियवव’ त्ति । साहुणा भणियं । ‘लहुं पुच्छेह’ ।
राइणा भणिसं । ‘भयवं, ज स्केन्ति ते जंपिं’ ।
साहुणा भणियं । ‘एहि, तत्थेव वचामो; अहं जंपा-
वेमि’ त्ति । आगया कुमाराण समीवं । दिन्हा य णेहिं
१५ परगजोगिणी व्य निरुद्धसयलचेद्गु कुमारा । आयत्ती-
क्षयं च तेसि साहुणा वयणमेत्तं^{१७६} पुच्छिया य
णेण । ‘भो कुमारया, इस्तिकयत्थणापमायजणियक-
म्मतरुकुसुमुगमपुव्वरुवमेयं, फलं तु निरयाइवेयणा ।
ता जाइ थे अतिथ पच्छायावो, ता पवज्जह कम्मतरु-
२० महाकुहाङ पवज्जं । मोपमि अहं इमाओ उवहवाओ,
भवामि य परलोयसाहणुज्जयाणं सहाओ, त्ति^{१७७} ।
कुमारेहि भणियं । ‘भयवं, अणुगगहो’ त्ति । ‘लज्जिया
अम्हे इमिणा पमायचरिपणं, अतिथ णे महन्तो अणु-

१७३ प्रत्यभिशातः । १७४ क्रपीणाम् । १७५ संयुनज्जिम
चरणगुणविधानेन न पुनः अन्यथा । १७६ आयत्तीकृते अधिकृते
च तेषां साधुना वदनमात्रम् । १७७ मोवयामि अहं अस्मात्
उपद्रवात्, भवामि व्य परलोकसाधनीयतानां सहार ।

याचो, पवज्जामो य पञ्चजनं जइ गुरु अणुजाणन्ति ।
तओ अणुज्ञाया गुरुहिं । संजोइया साहुणा अङ्गसंघा-
ण घरमगुणसंचापण य । तओ पवज्ञा पञ्चजनं । परि-
णया य तेसि स्तमणगुणा । एवं जहुत्तकारीण^{१७} आइ-
कन्तो कोइ कालो । ताणं च पुरोहियकुमारस्त्रस कम्यो-
दण्ण विद्यजिणधम्मसारस्त्रस वि 'बला इसिणा पञ्चा-
विय' त्ति समुप्पन्नो गुरुपोसो,^{१८} न निन्दिओ जेणं
नालोइओ गुरुणो । तओ मरिउणं अहाउयक्षण
समुप्पन्नो ईत्ताणदेवलोप भुञ्जेइ दिव्वभोए । अहकन्तो
कोइ कालो रहितागरावगादस्त्रस ।

अद्यया य वरच्छरापरिग्रस्त^{१९} मिलाणाइ
सुरविकुलुमदासाइ, पयम्पिओ कप्पपायचो, पणहाओ
हिरीसिरीओ,^{२०} उवरत्ताइ देवदूसाइ,^{२१} समुप्पन्नो
दीणभाचो, उन्थरिय^{२२} निहाए, विडिओ^{२३} काम-
रागो, भगडिया^{२४} दिट्ठी, समुप्पन्नो कम्यो, विय-
म्भिया^{२५} अरइ त्ति । तओ तेण चिन्तियं 'हन्त,
किमेय' त्ति । विचाणिग्राइ चवणलिङ्गाइ, विसण्णो
द्वियण्ण, विद्वाणो^{२६} परियणो, विलवियं अच्छराहिं ।
तओ किमिमिणा मोहचेट्ठियण; पुच्छामि ताव भय-
वन्तं पउमनाहं तित्थयरं, कहिं से उवचाओ, सुलह-
वोहिओ वा न वा' त्ति समागओ पुञ्चविद्धेहं । पण-

१७८ यथोक्तकरिणम् । १७९ गुरुप्रदेषः । १८० वराप्सरो-
परिगतस्य । वराभिः अप्सरोभिः परिगतस्य । १८१ हीभियो ।
हीः लज्जा । श्रीः सुभगत्वम् । १८२ दिव्यवस्त्रविशेषाः । १८३
उत्सर्तं निर्गतम् । १८४ विकुटिः विनष्टः । १८५ भ्रान्ता । १८६
अजन्मिता रंवदा । १८७ म्लज्जः ।

मिओ तेलोक्नाहो पुळिछओ य। सिंहं भयवया।
 उववाओ^{१८} ते जम्बुहीवदाहिणद्वभरहे कोसम्बीय
 नयरीय। दुल्हवोहिओ तुमं। संचिजियं तुमप गुरुप-
 औसेण इमिणा पगारेण अवोहिकीयं। नीसेसमाचि-
 ५ किखओ पुब्वभववद्यरो। तओ तेण चिन्तियं। 'हन्त
 पहहमेत्सस'^{१९} वि गुरुपडणीयभावस्त दारुणो विवागो'
 ति। भयवया भणियं। "भो देवाणुपिया, ते पस थेवो।
 इह खलु इहलोगोवयारी वि कयन्त्रुणा वहुमवियवो,
 किमङ्ग पुण परलोगोवयारी। परलोगोवयारिणो य
 १० गुरवो; जओ केडन्ति मिच्छत्तवाहिं, पणसेन्ति अज्ञा-
 णतिमिरं, ठवेन्ति परमपयसाहियाप किरिथाप,
 चोइन्ति खलिष्टु, संठवेन्ति गुणरयणे^{२०}। एवं च,
 देवाणुपिया, मोपन्ति जम्मजरामरणरोयसोयवहुलाओ
 संसारवासाओ, पावेन्ति सासयं सुहं सिंद्रि ति। ता
 १५ एवंविहेसु वि पथोसो गुणपओसभावेण नासेइ सम्मतं,
 जणेइ अज्ञाणं, चालेइ साहुकिरियं। तथो य से जीवे
 तहाविष्टकिलिटुपरिणामपरिणप खणमेतेणायि, देवा-
 णुपिया, तहा वन्धेइ कम्मं, जहा पावेइ अणेगभविये
 मिच्छत्तमोहृं ति। अओ चेव वेमि^{२१}।

२० सम्मतनाणसहिया पगन्तपमायवज्जिणो पुरिसा।
 इहपरभवनिरवेक्खातरन्ति नियमेण भवजलहि ॥६७॥
 न उण सेतु"ति। देवेण चिन्तियं। 'पवमेयं, न

१८८ उपगातः जन्म । १८९ एतम्भाग्यस्य । १९० पर-
 लोकीपक्षादिः च गुरुः; यतः भिन्दन्ति मिथ्यात्वव्याहिं, प्रणश्य-
 न्ति अज्ञानतिमिरं, स्थापयन्ति परमपदसाधितायो कियायो,
 क्वोदयन्ति स्वलितेषु, संस्थापयन्ति गुणरत्नान् । १९१ श्रीमि ।

द्वो भवो]

अन्नहा । ता न-याणासि, किंपज्जवसाणो मे पसो अबो-
हिलाभो ” त्ति । भयवया भणियं । “ शेवनियाणो^{१९२} खु
पसो; ता अणन्तरभवे चेव भविस्सइ अवसाणं ” ति ।
देवेण भणियं । “ भयवं, कुओ सयासाओ ” । भयवया
भणियं । “ मूयगावरनामाओ नियभाउणो ” त्ति । देवेण
भणियं । “ भवयं, किं पुण तस्त पढमनामं, केण वा
कारणेण इमं से दुइयं ” ति । भयवया भणियं । “ सुण

पढमनामं से असोगदत्तो; मूयगो पुण इमेण कार-
णेण । इमीए चेव कोसम्भीए अईयसमयंमि तावसो
नाम सेट्टी अहेसि । सो य दाणाइकिरियासमेओ चि
पमाई, वहुविहवसंपन्नो चि निच्छवावडो^{१९३} । तओ अहृ-
ज्ञाणदोसेण मरिऊण समुप्पन्नो निययगेहंमि चेव
सूयरो । जायं से पुच्चोवभुतपपसावलोयणेण जाईस-
रण^{१९४} । अन्नया य उवट्टिए पिइदिवसप, सिङ्गपाए
भोयणे, समासन्नाए परिवेसणवेलाए, अवहरियमज्जा-
रमसाप, स्वयारीए वेलाइक्कमगिहवइभएण^{१९५} मंसनि-
मित्तं पच्छन्नमेव वावाइऊण विससिओ कोलो^{१९६} ॥

तहा कोहाभिभुओ य मरिऊण समुप्पन्नो तंमि
चेव गेहे भुयङ्गमत्ताप त्ति । तत्थ चि तं चेव दृट्टण
हम्मियं^{१९७} तं च स्वयारीं भयसंभमाभिभूयस्त परि-
णामविसेसओ समुप्पन्नं से जाईसरणं । विचित्तयाए
कम्मपरिणामस्त न गदिओ कसापहिं अणुगम्पियं च
णेण । पत्थन्तरमि उवलद्वो स्वयारीए । तओ याए

१९२ स्तोकनिदानः । १९३ स च दानाइकियासमेतः
अपि प्रमादो, वहुविभवर्सपनः अपि नित्यव्यापृतः । १९४ जाति-
स्मरणम् । १९५ वेलातिकमगृहपतिभवेन । १९६ विशसितः कोलः ।
ठिघः सूक्तः । १९७ हम्मितां गताम् ।

कओ कोलाहलो 'सप्तो सप्तो' ति । तं च सोउण समागया योगरथावडग्रहत्था कम्मयरा । बावाइओ जेहिं ।

- समुपन्नो य तदा अकामनिजराष मरिझण नि-
 ५ ययपुत्स्स चेव नागदत्ताभिहाणस्त वन्धुभईश भारि-
 याप कुचिंचिसि पुत्तत्ताप ति । जाओ उचियसमणं ।
 कयं च से नामं असोगदत्तो ति । तओ अइकन्तसंव-
 च्छरस्स तं चेव सूवयारि पेचिछ्य जणणिजणप य
 अचिन्तयाए कम्मसामत्थस्स समुपन्नं से जाईसरणं ।
 १० चिनितयं च जेणं । "वहुया जणणी, सुओ चेव य
 पिया । अओ पेच्छणयसमाणस्त धिरत्थु संसारवा-
 सस्स"^{१०१} । ता कहमहं वहुयं चेव जणणीं सुयं च तायं
 वाहरेमि" ति । पडिवन्नं सूयगवयं^{१०२} । जाओ लोय-
 वाओ 'अहो एस सूयगो' ति । एवं च अइकन्ता
 १५ दुष्टालस संवच्छरा । समागओ तत्थ चउणाणाइसय-
 संपन्नो^{१०३} मेहनाओ नाम सुणिवरो । सुणिओ य से
 अणेण हिययभावो^{१०४} । ऐसिओ वयणविनासकुसलो
 सुमङ्गलाभिहाणो इसी नागदेवगेहं, भणिओ य एसो ।
 वस्त्रवाओ तए तत्थ गिहालिन्दगनिविहो असोगदत्तो ।
 २० जहा । भो कुमारया, ऐसिओ म्हिं गुरुणा, सो य
 पतं भणाह ।

"तावस किमिणा सूणबवयण पडिवज्ज जाणिठं धम्मं ।
 मरिझण सूअरोरग जाओ पुत्तस्स पुत्तो" ति^{१०५} ॥दृढा॥

१०८ अतः प्रेक्षणकसमानं यिगस्तु संसारवासं । १०९ भूक-
 ब्रतम् । २०० चबुर्वानातिशयसंपन्नः । २०१ जातः च तद्य अनेन
 हृदयभावः । २०२ तापस, किमनेन भूक्त्रतेन प्रतिब्रज ज्ञात्वा
 धर्मम् । ग्रुवा सूकरः उरगः जातः पुत्रस्य पुत्र इति ॥

तओ 'जं भयवं आणवेइ' त्ति भणिऊण गओ सो रिसी। साहिओ गुरुसंदेसओ। पणामपुब्यं भणियं च जेण। 'भयवं, कत्थ सो गुरु'। इसिणा भणियं। 'कुमार, सक्षावयारे चेइयंमि'। तेण भणियं। 'एहि, गच्छम्ह'। विस्मिहओ मूयगपरियणो। चिन्तियं च जेण। 'अहो सामत्थं भयवओ; ता जाउ एसो कयाइ सोहणयं भवे'। गओ मेहनायगुरुसमीयं। वन्दिओ गुरु। धम्मलाहिओ गुरुण। पुच्छओ असोगदत्तेण। 'भयवं, कहं पुण तुमं मईयं बुत्तन्तं जाणासि'। तेण भणियं। 'नाणवलेण' त्ति। 'अहो ते नाणाइसओ' त्ति विस्मिहओ असोगदत्तो। तओ भयवया 'पडिबु-जिझस्लइ' त्ति नाऊण कहिओ से धम्मो। पडिबुद्धो एसो। पुब्यवासणाय य नावगयं से मूयगाभिहाणं। ता एषण कारणेण इमं से दुझयं नामं त्ति।

एवं च सिट्टे समुप्पन्नो से पमोओ। पुच्छओ य भयवं। 'अह कहिं केण वा पगारेण अहं संबुद्धिस्सं' त्ति। भयवया भणियं। 'वेयडुपब्बए नियकुण्डलजुव-लयदरिसणेण^{२०३}' भविस्सलइ ते पडिवोहो'। तओ वन्दिऊण भयवन्तं गओ कोसम्बिन्द नयरि। दिट्टो मूयगो, साहिओ से बुत्तन्तो, जहा उप्फालिओ^{२०४} भयवया। सवहुमाणं हत्थे गेपिहऊण भणिओ य एसो। 'ता अव-स्समहं तर पडिवोहियब्बो' त्ति। तेण भणियं। 'जइ-स्समहं जहाससीए^{२०५}'। तओ तेण नीओ वेयडुपब्बयं, दंसियं लिङ्गाययणकूड़^{२०६}। भणिओ य एसो। 'भो

२०३ निजकुण्डलकुरुगदर्शनेन। २०४ 'उप्फालिओ', कथितः (सि. हे. ८ २. १७४), २०५ यतिष्ये अहं यथाशक्ति। २०६ सिद्धायतनं नाम कूटं शिखरम्।

मम दुवे चेव अचन्तपियाणि पत्थ जम्भंमि, इमं
सिद्धाययणकूडं रयणावयंसगभिहाणं च कुण्डलजुवलं
ति । ता चिद्गुड इमं इदं, कायव्वं तपु पुच्चसाहियं
ति । निमियं सिलासंघायविवरेगदेसे कुण्डलजुवलं,
५ समधियं च इमस्स चिन्तामणिरयणं । भणिओ य
पसो । ‘एयं खु चिन्तामेत्तपडिवन्नसहायभावं साहेइ
इहलोयपडिवद्धं पगदिवसे पगएओयणं । ता पयसा-
मत्थओ वेयद्गुगमणमणुचिद्गुच्यव्वं’ ति ।

पडिवन्नमणेण । आगया कोमम्बि । गओ देवो
१० निययविमाणं । वावन्नी कालकमेण^{२०७} । समुप्पन्नो वन्धु-
मईकुच्छीय । जाओ से सरयसमयंमि सदयारेसु दो-
हलो । असंप्लामाणे य तंमि समुप्पन्ना से अरद्धं, प-
ब्बायं^{२०८} वयणकमलं, पीडिओ गव्वभो, संजायं किस-
त्तणं । पत्थन्तरंमि पयट्टो लोयवाओ । ‘अहो पसा
१५ असंपाइयदोहला न जीवइ’ ति ।

तओ माइनेहमोहिपणं असोगदत्तेणं ‘न तित्थ-
यरभासियं निष्फलं, ता भविस्सइ न अन्नदा. वि वेयद्गु-
गमणं’ ति चिन्तिऊण चिन्तियाइं चिन्तामणिरयण-
सम्प्रिहाणंमि सदयाराइं । समुप्पन्नाणि य इमाइं । संपा-
२० डिओ दोहलो । पस्त्या एसा । जाओ य से दारओ ।
कयं च से नामं अरददत्तो ति ।

पत्तो य वालभावं । तओ सो असोगदत्तो नेह
तं साहुसमीवं, पाडेइ घलणेसु, रुयइ य तओ । पथं
च अइघान्तो कोइ कालो । पत्तो कुमारभावं । सादिओ

^{२०७} व्यापमः मृतः कालकमेण । ^{२०८} ‘पब्बायं’ म्लानं

योग जिणभासिओ धम्मो, न परिणओ य तस्स ।
 पुणो वि साहिओ, पुणो वि न परिणओ त्ति । एवं
 च अइकन्तो कोइ कालो । पुणो वि कहिओ असोग-
 दत्तेण पुब्वभवद्यरो, न परिणओ 'य अरहदत्तस्स ।
 भणिओ य णेण असोगदत्तो । 'किमिमिणा पलविष्णं'
 त्ति । तओ सो पयवद्यरेणोव 'अहो सामत्थं कस्म-
 परिणईप' त्ति चिन्तिकण समावन्नं समणलिङ्गं ।
 अरहदत्तेण वि य परिणीयाओ चत्तारि सेट्टिदारि-
 याओ । भुञ्जमाणस्स पवरभोए अइकन्तो कोइ कालो ॥

तथी परिवालिकणमणइयारं सामण्णं अहाउयस्स
 खण्ण देवलोयमुवगओ असोयदत्तो । सुयं च णेण,
 जहा असोगदत्तसमणगो पञ्चत्तमुवगओ त्ति । तथी
 समुच्छाओ अरहदत्तस्स सोगो । कयं उद्धर्वेहियं ।^{२०९}
 समुप्पत्तो य सो वम्भलोप । दिन्नो उवओगो,^{२१०}
 विन्नाओ च ओहिणा^{२११} अरहदत्तवद्यरो । आभो-
 इयं^{२१२} च णेण 'न एस एवं पडिबुज्ज्ञाइ' त्ति । पत्थुओ
 उधाओ । अयण्डमि चेव समुप्पाइओ से चाही ।
 संजायं जलोयरं, परिसुक्काओ भुयाओ, ल्लणं चलण-
 जुयलं, मिलाणाइं लोयणाइं, जहिया जीहा, पणद्वा
 निहा, उच्चया अर्डं, समुच्छया महावेयणा ।^{२१३}
 विसण्णो य पसो । सहाविया वैज्ञा । उवन्नत्थं^{२१४}

२०९ और्ध्वेहिकं मरणोत्तरक्रियम् । २१० उपयोगः चैत-
 न्यविशेषः । २११ अवधिः कवित् ज्ञानप्रकारः ऐत त्रिकालज्ञानं
 प्राप्यते । २१२ आभोगितं ज्ञातम् । २१३ संजाते जलोदरं, परि-
 शुक्कौ भुजौ, शसं चरणयुगलं, म्लाने लोचने, जडीभूता जिहा,
 प्रणष्ठा निदा, उपगता अरतिः, समुद्दस्ता महावेदना । २१४
 उपन्यस्तम् ।

सत्त्वसारं । भणियं च णेण । ‘अवद्धर पर्यं वेयणं’ ।
पउत्ताइं ओस्ताइं; न जाओं से विसेसो । पञ्चकखाओं
वेज्जेहि । तओ वेयणाइसयमीहिषण भणियं । ‘न चपमि
एयं अणेगतिव्यवेयणाभिभूयं दिवसमेत्तमवि सरीरं
५ धारेतुं । ता देह मे कट्टाणि, पवित्रामि जलणं’ ति ।
पर्यं साऊण चिद्वाणा वन्धवा, मुच्छियाओं पत्तीओं,
परोविओं परियणों ।

पत्थन्तरमि तो देवो सवरवेज्जस्वं काऊण गहि-
यगोणत्तओं^{२१५} लागओं कोसम्बि । उम्घोसियं च णेण
१० अरहदत्तवरसमीवे । ‘अहं खु सवरवेज्जो केडेमि
सीसवेयणं, सुणावंमि वहिरं, अवणेमि तिमिरं, पणा-
सेमि खसरं^{२१६} उम्मूलेमि मलवाहि, समेमि खलं,
नासेमि उयरं’ ति । पर्यं साऊण सहिओं सवहूमाणं ।
भणिओं य से परियणेण । ‘भद्र अवणेहि इमस्स
१५ मद्योयरं; जं मग्गियं दिज्जइ’ ति ।

तेण भणियं । “धम्मवेज्जो अहं, न उण अत्थ-
लोलुओ; ता अलं मे अत्थेणं । किं तु किच्छसज्जो एस
वाही, न सुहेणं अवेइ । पत्थ खलु परिहरियवं
नियाणं, सेवियव्यो पडिवकखो । नियाणं च दुविहं
२० हवइ, इहलोइयं पारलोइयं च । तत्थ इहलोइयं अप-
च्छासेवणजणिओ^{२१७} वायाइधाउकखोहो, पारलोइयं
पावकम्मं । तत्थ ‘इहलोइयं पि न पारलोइयस्वन्ध-
मन्तरेण’ ति पारलोइयं परिहरियवं ति । तत्थ वि
पहाणभावओ मिच्छतं । परिहरिय य तंमि समुप्पन्न-

^{२१५} ‘गोणत्त’ भिपजः शब्दरक्षणार्थं पटपिण्डिका । ^{२१६}
‘खसर’ कण्डप्रधानो रोगविशेषः । ^{२१७} उपथ्यासेवनजनितः ।

सम्मतभावेण पद्मिवसमेव आसेवियव्वाइं नाणचरणाइं,
 कायब्दो पद्मचरिमपोरुसीसु चित्तमलक्षिसीहणो
 जिणवयणसज्जाओ, सोयव्वो विद्यपोरुसीप हिया-
 हियभावदंसगो तस्स अत्थो, मणवयणकायजोरेहि न
 हिंसियव्वा पाणिणो, न जंपियव्वमलियं, न गेण्हिय-
 व्वमदत्यं, न सेवियव्वमवस्मं, न कायब्दो मुच्छाइ-
 परिगहो, ^{११} न भुजियव्वं रथणीप, खायव्वा खन्ती,
 भावियव्वं महवं, वज्रणिज्ञा माया, निदणियव्वो
 लोहो, द्विण्डियव्वं अपडिवदेणं, वस्तियव्वं लेलकाण-
 णुज्जाणेसु, वज्जियव्वो झारम्भो, भवियव्वं निरीहेणं।
 पवं च, भो देव्राणुपिया, अवेद्द भवजलोयरं पि,
 किमङ्ग पुण पयं इहलोयमेत्तपडिवद्वं ” ॥

तजो परियणेण चिन्तियं ‘मरणाओ वरमिमं’
 ति। भणिओ व पत्तो परियणेण। ‘भो अरहदत्त,
 अलं मरणेण, पयं करेहि’ ति। तओ ‘मरणाओ चि-
 प्यमहियथरं, तहाचि का अन्ना गइ’ ति चिन्तिऊण
 नंपियमणेण ‘जं वो रोयइ’ ति ॥

सवरवेज्जेण भणियं। ‘जइ एवं, ता पेच्छ मे
 वेज्जसत्ति। इयाणि चेव पन्नवेमि; किं तु निच्छिपण
 होयव्वं, न दायब्दो मोहपत्तरो, न सोयव्वमकल्पाण-
 मित्ताणं, न कायव्वा कुसीलसंसर्गी, न वहुमन्नियव्वं
 इहलोयवत्थुं, न मोत्तव्वो अहं, न खण्डियव्वा मम
 आणती’। पडिस्सुयमणेण। तथो आलिहिय वेज्जेण
 मन्तमण्डलं, मिलिजो नवरिजणव्वओ, ठाचिओ मण्ड-
 लंमि अरहदत्तो, सञ्जनणसमक्षमेव अहिमन्तिऊण

पउन्नाईं औसहाईं, ठइओ धवलपडपणं, सुमरिया
माइत्थाणविज्ञा,^{२१९} देवसत्तीए कोलाहलीकओ एसो।
तओ मोयावेऊण अकन्दभेरवे, लोट्टाविऊण महियलंमि,
भजाविऊण अङ्गमङ्गाईं, गमिउं विचितमोहे जम्बाल-

५ कलमलओ^{२२०} अहभीसणो ल्लवेण असोयब्बगासी
(सवणपन्थाओ चि य पुटो किं पुण दंसणस्स)
दुरहिगन्धणा देहेण नियस्त्रवसरिसभुत्तरवाहिसय-
परिवारिओ विवागसव्वस्सं पिव पावकम्मस्स निष्फे-
डिओ से मुत्तिमन्तो चेव मायावाहि त्ति। दिहो य

१० लोणणं। तओ विम्हिओ लोओ। कओ णेण कोला-
हलो। 'अहो महाणुभावया सवरवेजास्स, अउब्बवे-
ज्जमग्गेण अदिट्टपुब्बेण अम्हारिसेहि जिक्केडिओ
मुत्तिमन्तो चेव थाहि त्ति। 'अहो अच्छरियं;
पउणो^{२२१} अरहदत्तो, वाहिविगयेण समागया से निदा।

१५ थेववेलाप पडिवोहिओ सवरवेजेणं। भणिओ य
णेण। 'भह, पेच्छपणोज्जयं^{२२२} महापावकम्मवाहि।
ता तहा करेजासि, न उणो जहा इमेण धेष्पसि' त्ति। दिहो अरहदसेण। विम्हिओ एसो। जायं से
भयं। भणिओ य सवरवेजेणं। 'भह, मोयाविओ

२० ताव तुर्मं मप इमाओ पावकम्मवाहिकिलेसाओ,
पाविओ आरोग्गसुहेक्कदेसं। अउओ परं भहेण सयमेव
तहा कायब्बं, जहा मयलपावकम्मवाहिविगमो होइ,
तव्विगमे य संपज्जिस्सइ ते जम्मजरामरणविरहियं

२१९ मातृस्थानविद्या। २२० कर्दमयुक्तः मलः। 'जंबाल'
शैवलं जलमलः (दे. ना. ३. ४२.)। 'कलमल' दुर्गन्धयुक्तो मलः।
२२१ 'पउणो' प्रपूर्णः दोपरहितः व्याघ्रहितः। २२२ प्रेक्षणोष्ठकं,

एगन्तनिष्पच्चबायं^{२३३} आसंसारमपत्तपुब्वे आरोग्मसुहं
ति । अहं पि गहिओ चेद् इमिणा पावकम्मवाहिणा;
अवणीया य भवओ चिय काइ मत्ता^{२३४} इमस्स मप,
सेसावणयणत्थं च 'अजोगो उत्तमोवायस्स' त्ति पयद्वृ
इमिणा पयारेण । ता तुमं पि उत्तमोवायं वा पडिवज्ज
पयं वा सज्ज सन्तियं चेद्वियं' त्ति । लोपण भणियं ।
'को उण पत्थ उत्तमोवाओ' । सवरवेज्जेण भणियं ।
'जिणसासणंमि पब्बज्ञापवज्ञाणं । तत्थ खलु पडिव-
ज्ञाप पब्बज्ञाप एरिवालिज्ञामाणीए जहाविहिं न संभ-
वइ वाही, सिग्धमेव य अवेद्व अवसेसं त्ति । ईइसा
य मे जाई, जेण न होइ सा इमीप सयलदुकखसेलव-
ज्ञासणी महापब्बज्ञा । तुमं पुण भह उत्तमजाइगुणओ
जोगो इमीप महापब्बज्ञाप । ता पयं वा नेणह, गहि-
यगोणत्तओ मप वा तह 'विहरसु' त्ति । लोपण
भणियं । 'भो सुन्दरमिमं तुज्ज भाया चि पब्बज्ञओ
चेद्; ता पयं ववससु' त्ति ॥

तओ शरहदत्तेण अणिच्छमाणेणावि चित्तेण
पडिवन्नमेयं । आगओ कोइ तहाविहो साहू । तओ
पडिवन्नो पयस्स लमीवे पब्बज्ञं दब्बओ, न उण भा-
वओ त्ति । गओ सवरवेज्जो ॥

अइक्कन्ता कइवि दियहा । मिच्छत्तोदपणं च समु-
पन्ना इमस्स अरई । तओ परिच्छइय पोहसं, अणवे-
क्षिष्ठऊण निययकुलं, अगणिऊण घयणिज्ञं, अणालो-
इलण आयइं, परिच्छत्तमणेण दब्बलिङ्गं । आगओ
सगिहं । पवत्तो पडिकूलसेवणे । गया कइवि वासरा ।

आभोइयं देवेण । कओ से पुन्ववाही । चिसण्णो एसो ।
 निन्दिओ लोषण । संसारसिंगेहेण गविडो से बन्ध-
 वेहिं सवरवेज्जो । लज्जो देवजोषण । भणिओ य
 णेहि । ‘भह, कुविओ सो तस्स वाही । ता करेहि से
 ५ अणुग्गहं, उवत्तामेहि एवं’ ति । सवरवेज्जेण भणियं ।
 ‘किं कथमपच्छं’ ति । बन्धवेहिं भणियं । ‘भह,
 लज्जिचा अम्हे तस्स चरिषण; तहावि करेह अणुग्गहं’
 ति । सवरवेज्जेण भणियं । ‘जइ एवं पुणो वि एव-
 यड’ । तओ अणिच्छमाणो वि हियषण पव्वइओ ।
 १० तहेव उवसामिऊण वाहिं गओ सवरवेज्जो ॥

आइक्कन्तेसु कइवयदिणेसु तहेव उपव्वइओ ।
 आहोइयं देवेण । कओ से तिब्बयरवेयणो वाही ।
 भणिओ य बन्धवेहिं । ‘किं पुण तुसं एवं पि अत्ता-
 णयं न लक्खेसि । ता परिच्चयसु वा जीवियं, करेहि
 १५ वा तस्स वयण’ ति । तेण भणियं । ‘करेमि संपयं,
 जइ तं पेच्छामि’ त्ति । गवेसिओ सवरवेज्जो बन्ध-
 वेहिं, दिडो य देवजोषण । लज्जावणयवयणं भणिओ
 य णेहि । ‘अजुत्तं चेव चवसियं ते पुत्तपण, गहिओ
 य एसो तिब्बयरेण वाहिणा; ता को उण इह उवाओ’
 २० ति । सवरवेज्जेण भणियं । ‘नहिथ तस्स उवाओ;
 विसयलोलुओ खु एसो पुरिस्याररहिओ य । ता
 थेवमियमेयस्स, वहुययराओ य अगगओ’ तिरियनार-
 एसु विडम्बणाओ । तहावि तुम्हाण उवरोहओ चि-
 किच्छामि पक्कसि, जइ मप चेव सह हिणडइ’^{२४५}ति ।
 २५ पडिवज्जमणेहिं साहियं य अरहदत्तस्स । संखुद्धो य
 एसो । तहावि ‘का अन्ना गइ’ ति चिन्तिऊण पडि-

२४५ तथापि युस्माक्सुपरोधेन चिकित्सां करोमि एकशः ।

वन्नमणेण । आणिओ सवरवेळो । भणिओ य णेण ।
 ‘भद्र, पच्छिमा खेड्हिया;^{२२६} ता सुन्दरेण होयब्दं ।
 सन्वहा जमहं करेभि, तं चेद तुमए कायब्दं; न मो-
 त्तव्यो य अहवं’ ति । पडिवळं अरहदत्तेण । तिगि-
 च्छिओ^{२२७} य पसो । भणिओ य लोणं । ‘भो चत्थ-
 वाहपुत्र, मा संपवं पि कुपुरिलचेड्हियं करिस्सति ।
 समपिंथओ से गोणत्तओ’ । निगगया नयरी^{२२८}, गया
 य गामन्तरे ॥

कया देवेण माया । दिहं च णेहि धूमन्धयागियं
 नहयलं, सुओ हाहारवगविभणो वंसुपुडूणतदो, पुल-
 हया दिड्हिदुखव्या जालावलो^{२२९} । विज्ञायं च णेहि,
 नहा पलिसो^{२३०} पस गामो त्ति । तभो विज्ञवणनि-
 मित्तं वेत्तण तणभारसं धाविओ देवो । भणिओ य
 णेण । ‘भो कि तणभारणं पलितं विज्ञविजाइ’ ।
 देवेण भणियं । ‘किमेत्तियं वियाणासि’ । तेण भणियं ।
 ‘कहं न-याणामि’ । देवेण भणियं । ‘जइ जाणसि,
 ता कहमन्नाणपवणसंधुक्तियं अणेगदेहिन्धणं कोहाइसं-
 पलितं गहियदेहिन्धणो पुणो वि गिहवासं पविस्सनि’ ।
 डिओ तुण्हिको, न संबुद्धो य ॥

गया कंचि भूमिभागं । पयहो देवो तिळखकण्ठ-
 याउलेण अटविमग्नेण । इयरेण भणियं । ‘भो कि
 पुण तुमं पन्थं मोत्तूण अडविं पविस्सनि’ । देवेण
 भणियं । ‘किमेत्तियं जाणसि’ । तेण भणियं । ‘कहं
 न-याणामि’ । देवेण भणियं । ‘जइ जाणसि, ता कहं

२२६ पश्चिमः चरमः ‘खेड्हिया’ प्रयोगः । २२७ चिकि-
 तितः । २२८ दृष्टिदुखका ज्वालावली । २२९ प्रदीप्तः ।

मोक्षमग्ने मोक्षूण अणेगवन्नणसावयसंकुलं^{२३०} संसारा-
इयि पविस्ति । ठिओ तुष्टिहक्को, न संबुद्धो य ॥

गया कंचि भूमिभागं । आवासिया गामदेवउले ।

तन्थ पुण वाणमंतरगे लोणण अजिज्ञमाणो^{२३१} हेट्टामुहो

५ पड्ड; पुणो यि ठिओ, पुणो वि पड्ड । तेण भणियं ।

‘अहो वाणमंतरस्स अत्प्रया, जो अजिओ उवरि-
हुत्तो’^{२३२} य कओ हेट्टामुहो पड्ड’ । देवेण भणियं ।

‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यव्यं’ । देवेण भणियं । ‘जइ पवं, ता कीस तुमं

१० अजग्निज्ञटाणे देवगइसिद्धिर्गईओ पञ्च उवरिहुत्तो वि
फिज्ञमाणो परिणामदारुणगिहवासपघजणेण निरय-
गद्यतिरयगद्यगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुष्टिहक्को, न संबुद्धो य ॥

१५ गया कंचि भूमिभागं । दिट्ठो य नाणापयारे

कणियकुण्डप चइऊण अचन्तदुरहिगन्धअसुइयं भुझ-
माणओ स्थयरी । तेण भणियं । ‘अहो अविवेगो स्थय-
रस्स, जो कणियकुण्डप^{२३३} चइऊण असुइयं भुझइ’

२० त्ति । देवेण भणियं । ‘किमेत्तियं वियाणसि’ । तेण
भणियं । ‘किमेत्थ वियाणियव्यं’ । देवेण भणियं ।

‘जइ पवं, ता कीस तुमं अचन्तसुहस्तवं समणस्तणं
चउऊण असुइय विसप वहुमन्नपसि’ त्ति । ठिओ तुष्टिहक्को
न संबुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिट्ठो

^{२३०} अनेकव्यसनश्चापादसंकुलं । २३१ अर्च्यमानः । २३२

उपरिभागतः २३३ शोदनाव कृतं किञ्चिद् भक्ष्यवस्तु । ‘कणिका’
भोदनः ।

य जेहिं छेत्तन्तरोवारियादूरदेसठियविमुक्तंजुमय-
चारी^{२३४} सुक्कूवतदेक्षदेसंजायदुर्घवापवाललववद्वा-
हिलासो^{२३५} तन्निमित्तमेव अज्जवसाएण कूवपडणेण
अणासाइडण दुर्घवालवं विसमपडिकूवेक्षदेसेसु
संन्युपिणयद्वावद्वाव बइलो^{२३६} ति । तं च ददूण भणियं
अरहदत्तेण । ‘अहो मृदया बइलस्स, जेण मोत्तूण
जुंजुमयचारि कूवतडसंठियं दुर्घवालवमहिलसन्तो
तथेव पडिओ’ । देवेण भणियं । ‘किमेत्तियं विया-
णसि’ । तेण भणियं । ‘कहं न-याणामि’ । देवेण
भणियं । ‘जइ जाणसि, ता कहं छेत्तन्तरोवारियं
जुंजुमयचारिकप्पं महन्तं सुरसोक्खमुच्चिय दुर्घवा-
पवाललवतुले तुच्छे माणुससोक्खमिं वद्वाहिलासो
पाडेसि अप्पाणयं सुक्कूवसरित्तीप दोग्गईप’ ति ॥

एथमायपिणदण वियलिओ सं कम्मरासी ।
चिन्तियं च जेण । ‘अहो अमाणुसोपसो । कहमन्नहा
एवं चाहरइ । सोहणं च एवं । भाया वि से एवं चेव
फहियब्ब ति । ता पुच्छामि ताव, को उण पत्थ
परमत्थो’ ति । पुच्छिओ य । ‘भो को उण तुमं
असोयदत्तो विय मम चच्छलो’ ति । देवेण भणियं ।
‘परियायन्तरगओ^{२३७} सो चेव असोयदत्तो मिह’ ।
इयरेण भणियं । ‘को पच्चओ’ । देवेण भणियं ।
‘तुभप मष य पडिवोहनिमित्तं आसि जहा वेयडुप-
व्वप कुण्डलजुबलयं टवियं, ता तं चेव दंसेमि ति;
किमन्नेण पच्चएण, ति । पडिस्सुयमणेण । तओ दिव्व-

२३४ ‘जुंजुमय’—तृणविशेषः । २३५ शुष्ककूपतटैकदेश-
संजातदुर्घवाललववद्वामिलापः । २३६ ‘बइल’ वलीवर्द्धः ।
२३७ पर्यायान्तर्गतः ।

मोक्षमग्गं मोत्तूण अणेगवस्तुणसावयसंकुलं^{२३०} संसारा-
डविं पविससि । ठिओ तुष्णिहको, न संबुद्धो य ॥

गया कंचि भूमिभागं । आवासिया गामदेवउले ।

तत्थ पुण वाणमंतरो लोपण अच्छिज्जमाणो^{२३१} हेट्टामुहो

५ पडइ; पुणो वि ठविओ, पुणो वि पडइ । तेण भणियं ।

‘अहो वाणमंतरस्स अहन्नया, जो अच्छिओ उवरि-
हुत्तो^{२३२} य कओ हेट्टामुहो पडइ’ । देवेण भणियं ।

‘किमेयं वियाणासि’ । तेण भणियं । ‘किमेत्थ जाणि-
यवं’ । देवेण भणियं । ‘जइ एवं, ता कीस तुमं

१० अच्छिज्जट्टाणे देवगइसिद्धिगईओ पहुच्च उवरिहुत्तो वि
किज्जमाणो परिणामदारुणगिहवासपवज्जणेण निरय-
गइतिरथगइगमणभावओ हेट्टामुहो पडसि’ । ठिओ
तुष्णिहको, न संबुद्धो य ॥

१५ गया कंचि भूमिभागं । दिठो य नाणापयारे
कणियकुण्डप चइऊण अच्छन्तदुरहिगन्धअसुइयं भुञ्ज-
माणओ सूयरो । तेण भणियं । ‘अहो अविवेगो सूय-
रस्स, जो कणियकुण्डप^{२३३} चइऊण असुइयं भुञ्जइ’
त्ति । देवेण भणियं । ‘किमेत्तियं वियाणासि’ । तेण

२० भणियं । ‘किमेत्थ वियाणियवं’ । देवेण भणियं ।
.‘जइ एवं, ता कीस तुमं अच्छन्तसुहरूवं समणत्तणं
चउऊण असुइप विसए वहुमन्नपसि’ त्ति । ठिओ तुष्णिहको
न संबुद्धो य ॥

गया थेवं भूमिभागं । कया देवेण माया । दिठो

^{२३०} अनेकव्यसनश्वापादसंकूलं । ^{२३१} अच्छ्यमानः । ^{२३२}
उपरिभागतः । ^{२३३} ओदनात् कृतं किञ्चिद् भक्ष्यवस्तु । ‘फणिका’
ओदनः ।

य जेहिं छेत्तन्तरोवारियाद्वारदेसद्वियविमुक्तजुमय-
चारी^{२३४} सुक्कूवतदेक्कदेससंजायदुरुव्वापवाललववद्वा-
हिलासो^{२३५} तन्निमित्तमेव अज्ञवसाएण कूवपडणेण
अणासाइऊण दुरुव्वालवं विसमपडिकूवेक्कदेसेसु
संचुणिणयङ्गोवङ्गो वइलो^{२३६} ति । तं च दद्वृण भणियं
अरहदत्तेण । ‘अहो मूढया वइलस्त, जेण मोत्तूण
जुंजुमयचारिं कूवतडसंठियं दुरुव्वालवमहिलसन्तो
तत्थेव पडिओ’ । देवेण भणियं । ‘किमेत्तियं विया-
णसि’ । तेण भणियं । ‘कहं न-याणामि’ । देवेण
भणियं । ‘जइ जाणसि, ता कहं छेत्तन्तरोवारियं
जुंजुमयचारिकप्पं महन्तं सुरसोक्खमुद्दिय दुरुव्वा-
पवाललवतुले तुच्छे माणुससोक्खमिव वद्वाहिलासो
पाडेसि अप्पाणयं सुक्कूवसरिसीए दोगईए’ ति ॥

पथमायणिऊण वियलिओ से कम्मरासी ।
चिन्तियं च जेण । ‘अहो अमाणुसो एसो । कहमन्नहा
एवं बाहरइ । सोहणं च पयं । भाया वि से एवं चेव
कहियब्ब ति । ता पुच्छामि ताव, को उण पत्थ
परमत्थो’ ति । पुच्छिओ य । ‘भो को उण तुसं
असोयदत्तो विय मम बच्छलो’ ति । देवेण भणियं ।
‘परियायन्तरगओ^{२३७} सो चेव असोयदत्तो मिह’ ।
इयरेण भणियं । ‘को पच्चओ’ । देवेण भणियं ।
‘तुमए मए य पडिवोहनिमित्त आसि जहा वेयडूप-
ब्बए कुण्डलजुवलयं ठवियं, ता तं चेव दंसेमि ति;
किमन्नेण पच्चएण, ति । पडिस्सुयमणेण । तओ दिब्ब-

२३४ ‘जुंजुमय’—तृणविशेषः । २३५ शुष्ककूपतटैकदेश-
संजातदुर्वाप्रवाललववद्वाभिलापः । २३६ ‘वइल’ वलीवर्दः ।
२३७ पर्यायान्तर्गतः ।

स्वेण होऊणं नीओ वेयद्वृपव्ययं, दंसियं से सिद्धाययणकूडंमि रयणावयंसयं कुण्डलजुवलयं । तं चैव पेक्खिखउण विचितयाए कम्मपरिणामस्स समुप्पन्नं जाईसरणं । पडिवुद्धो पत्तो, पञ्चइओ च भावओ ५ खामिओ देवेणं । गओ देवो ॥

ताणं च अहयं, भो धरण, पुरोहियकुमारो ति ।
ता न एवं, देवाणुप्पिया, अणव्यभत्थकुसलमूलाणं
विराहयाणं^{२३८} च बुद्धी हवइ, न य अविराहयाणं
विणिज्जियमहामोहसत्तूणं अणुद्वाणं न निव्वहइ, न य
१० इमाओ अन्नं सुन्दरयरं ति । ता लमीहियसंपायणेण
करेहि सफलं भणुयत्तणं” । धरणेण भणियं । “जं भयवं
आणवेई; किं तु साहेमि जणणिजणयाणमेयवइयरं,
कयाइ मंबुज्जन्ति” । भयवया भणियं । “जुत्तमेयं । तओ
पडिवुद्धवयंससयसमेओ पविद्वो नयरि । कहिओ य
१५ णेण जणणिजणयाण वइयरो पडिवुद्धा य एष ।
सलाहिओ गिहासमपरिच्छाओ । कयं उचियं करणिजं ।
पवज्जोजहाविहीए सह जणणिजणपहिं वयंसपहि य
अरहदत्तगुरुसमीवे समणत्तणं ॥

अहक्षन्तो कोइ कालो । अहिजियं^{२३९} सुत्तं, आसे-
२० विओ किरियाकलावो । संपत्तो एगल्लविहारपडिमा-
पडिवत्तिजोग्यरं^{२४०} समुप्पन्ना से इच्छा पुच्छिया य
जेण गुरवो, ‘उचिभी’ ति कलिऊण अणुजाणिओ
य जेहिं । भावियाओ भावणाओ । पडिवन्नो एगल-

२३८ विरावकानां अपराधिनाम् । २३९ धधीतं सूतम् ।

२४० एकाकिविहारप्रतिमाप्रतिपत्तियोग्यताम् । प्रतिमा व्रतम् ।

विहारपडिमं । गामे पगरापण नगरे पञ्चरापण^{२४१} य
विहरमाणो समागओ तामलित्ति । ठिओ पडिमाए ॥

इओ य सा लच्छी देवउरनिव्वासिया गवेसा-
विया सुवयणेण, दिट्ठो य नन्दिवद्वणाभिहाणसन्निवेसे,
बडिया य जेण । तओ सो तं गहेउण गओ निय-
यदीवं ॥

अइक्कन्तो कोइ कालो । पुणो आगओ तामलित्ति ।
ठिओ बाहिरियाए । दिट्ठो य सो रिसी उज्जाणमुव-
गयाए कहवि लच्छीए, पञ्चभिन्नाओ य णाए । तओ
गरुयग्याए कस्मपरिणामस्स वियम्भओ से कोवाणलो ।
आहया विय वज्जेण । चिन्तियं च णाए । “अहो
मे पावपरिणै, पुणो चि यसो दिट्ठो त्ति । ता इमं
एत्थ पत्तयालं । ठवेमि पयस्स समीवे छिन्नकङ्कणं
कण्ठाहरणं, ‘अहो मुद्धा मुद्ध’ त्ति करेमि कोलाहलं ।
तओ विवित्तयाए^{२४२} उज्जाणस्स दरिसणेण कण्ठाह-
रणस्स संभावियचोरभावो चण्डसासणेण राइणा
बावाइच्चिस्सइ त्ति । गहिया य सुए^{२४३} भिक्खुरुह-
वधारिणो ललोत्ता तक्करा बावाइया य । ता ‘लिङ्गिणो
वि चोरियं करेन्ति’ चमुप्पम्भा पसिद्धि” त्ति । चिन्ति-
ऊण संपाडियमिमीए । धाविया आरक्षिया गहिओ
सो रिसी ! बोलाविगो तेहि य जाव न जंपइ त्ति,
गवेसियं कण्ठाहरणं; दिट्ठं च नाइदूरे । तओ ‘छिन्नक-
ङ्कणं’ त्ति सहिया नायरजणवया । साहियं नरवइस्स ।
‘अहो अउब्बो तक्करो’ त्ति विम्हओ राया । भणियं
च जेण, ‘निरुविज्ञ ववापह’ त्ति । पुच्छओ दण्ड-

वासिष्ठहि । लाव न जंपइ त्ति, तओ 'अहो से कवड-
वेसो' त्ति अहियरं कुविष्ठहि पाविओ बज्जयामं
ति । निहया सूलिया । उक्खत्तो मुणिवरो । आधो-
सियं चण्डालेण । 'भो भो नायरा, एषण समणवेस-
धारिणा परदब्बावहारो कओ त्ति वावाइज्जइ पसो;
ता अन्नो वि जइ परदब्बावहारं करिस्सइ, तं पि
राया सुतिकखेण दण्डेण पवं चेव वावाइस्सइ' त्ति ।
भणिऊण मुक्को पसो भययं चण्डालेहिमुवरि सूलि-
याप । तवप्पहावेण धरणितलमुवगया सूलिया, न
१० चिन्हो खु अहासन्निहियदेवयानिओएण निवडिया कुसु-
मबुद्धी । 'जयइ भयवं धम्मो' त्ति उट्टाइओ कलयलो ।
साहियं नरवइस्स । संजायपमोओ य आगओ राया ।
बन्दिओ णेण भयवं । पुच्छिओ चिम्हियमणेण । 'भयवं,
कह पुण इमं वत्तं' त्ति । न जंपियं भयवया । भणियं
१५ मन्तिणा । 'देव, वयविसेससंगओ खु एसो, कहमि-
याणि पि मन्तइस्सइ । ता तं चेव सत्थवाहधरिणि
सहावेऊण पुच्छेह' ।

तओ पेसिया दण्डवासिया । जणरचाओ इमं
बहयरं आयणिऊण पलाणा एसा, न दिट्टा दण्डवा-
२० सिएहि । निवेइयं च राइणो । 'देव, पलाणा खु एसा,
न दीसप गेहमाइपसुं' । भणियं च णेण । 'अरे समं
गवेसिऊण आणेह' । गया दण्डवासिया । गविट्टा
आरामसुन्नदेवउलाइपसुं । न दिट्टा एसा । दिट्टो य
कुओइ पयमायणिय पयवइयरेणेव पलायमाणो सुव-
२५ यणो । गहिओ दण्डवासिएहि, आणीओ नरवइस-
मीवं । निवेइयं राइणो । 'देव, नत्थि सा तामलि-
तीप; एसो य किल तीए भत्तारो त्ति, दिट्टो य पला-

यमाणो, गहिंओ अम्हेहिं; संपर्यं देवो एमाणं' ति ।
निरुविओ^{२४४}सुवयणो, भणिओ य पसो । 'भह, कहिं
ते घरिणि' त्ति । तेण भणियं । 'देव, न जाणामि' ।
राइणा भणियं । 'ता कीस तुमं पलाणो' त्ति । सुव-
यणेण भणियं । 'देव भणेण' । राइणा भणियं । 'कुओ
निरवराहस्स भयं' । सुवयणेण भणियं । 'देव, अतिथ
अवशाहो' । राइणा^{२४५}भणियं । 'को अघराहो' । सुवय-
णेण भणियं । 'देव, तहाविहकलत्तसंगहो' त्ति । रा-
इणा भणियं । 'भो अभयमेव तुज्ज्ञ । ता साहेहि
अवितहं, को उण भयवओ तीए य वहयरो' त्ति ।
निरुविओ सुवयणेण भयं, पञ्चभिंश्चाओ य णेण ।
तओ महापुरिसचरियविम्बयकिखसहियएण वाहोल्ल-
लोयणं जंपियमणेण । 'देव, अणाचिकखणीओ घह-
यरो; ता ण सकुणोमि आचिकिलउ'^{२४६} । राइणा
भणियं । 'भह, ईइसो एस संसारो, किमेत्य अपुष्ययं
ति; ता साहेउ भहो' । सुवयणेण भणियं । 'देव, जह
एवं, ता विवित्तमाइसउ देवो' । तओ राइणा पुलो-
इओ^{२४७}परियणो औसरिओ य । तओ धरणदंसणसं-
जायपच्छायावेण जंपियं सुवयणेण । 'देव, पाषकम्मो
अहं पुरिससारमेओ,^{२४८} न उण पुरिसो' त्ति । निवे-
इयं देवस्स । 'पुरिसो खु देव अकज्जायरणविरओ
सज्जाहिसन्धी कयन्त्रुओ परलोयभीरु परोवयारनिरओ
य हवह, जहा एस भयं' त्ति । राइणा भणियं ।
'कहमेवंविहो पुरिससारमेओ हवह त्ति; ता पत्थुयं
भणसु' । तओ साहिओ सुवयणेण दीधदंसणाइओ

२४४ शक्नोमि आचछुम् । २५५ प्रलोकितः दृष्टः । २४६
पुरुषसारमेयः । पुरुषेषु सारमेयवदधमः ।

अद्वलक्षणप्रयाणपञ्चसाणो धरणवृहयरो । तुष्टो य से
गया । मुष्टो य ऐण सुवयणो । बन्दिङ भयवन्तं
लज्जापराहीणयाप तुरियमेव गको सुवयणो । धरण-
गुरापण य अज्ञामङ्गसमीवे सोऊण धन्मं परियाणि-
५ ऊण भिच्छुत्तं पच्छाणुयावाणलद्वृक्षमिन्धणो पवन्नो
समणत्तण । राया चिं पूद्वउण भयवन्तं पविष्टो नयर्द ॥

लच्छी वि भाभयाभिभूया पलाइडण तामलि-
तीओ अवदरियवसणालंकारा^{२४७} तकरेर्हि जाममेत्ताप
सव्वरीप पत्ता कुस्तथलाभिहाण सन्निवेसं । तत्थ पुण
१० तीए चेव रथणीप पारद्वं पुरोहिण रायमहिसीप
सव्वविग्नविधाययं चरुकम्मे । एज्ञालिओ सन्निवेस-
वाहिरियाप चउणपहथणिडलंभि^{२४८} जलणो, विइणा
निसियकद्वियासिणो दिसावाला, समारोविथो नह-
भिन्नतन्दुलसमेओ चरु, पत्थुओ मन्तजावो । एत्थन्त-
१५ रंमि जलन्तमवलोइऊण 'सत्थो भविस्सइ' त्ति आगया
लच्छी, सिवारावसमणन्तरं च द्विष्ठा दिसावालेहि ।
येच्छिङ्गण 'अहो यसा सा रक्खसि' त्ति भीया य
एप, मुक्काइं मण्डलग्गाई, यम्भिया उरुया, पथम्पि-
याओ भुयाओ, बिमुक्का विय नीविषण निषडिया
० घरणिवडे । एत्थन्तरंमि 'भो भो मा वीहसु, इत्थिया
अहं' त्ति भणमाणी समागम्या पुरोहियसमीवे । द्विष्ठा
विग्नवसणा । तओ पोहसमवलम्बिङ्गण 'रक्खसी
पस' त्ति केसेसु गहिया अणेण । 'अरे मा वीहसु'
त्ति विवोहिया दिसावाला । उद्विया य एप । वज्ञा

२४७ अप्लतवसमालंकारा । अपहतानि वसनानि अलंका-
राय वस्याः सा । २४८ चतुष्प्रथमिडले । स्वणिडले निर्मले
स्थानम् ।

खु पसा। येसिया सन्निवेसं। साहियं नरवृस्स।
तेण वि य 'न पीइसज्ज्ञा रक्खसि' त्ति खाविउण
निययमंसं, विट्टलिङ्गण^{२४९} असुइणा, क्यत्थिउण ना-
णाचिडम्बणाहिं, निभच्छिउण य सरोसं तओ नि-
व्वासिय त्ति। अलभमाणी गामाइसुं पवेसं परिभ-
मन्ती अडवीए पुञ्चक्यकम्परिणामेण विय घोर-
ह्वेण वावाइया महन्देण^{२५०}। समुपपन्ना य पसा धूम-
पहाए निरयपुढवीए सत्तरससागरोवमद्विई नारगो त्ति॥

धरणो वि भगवं अहासंजमं विहरिङ्गण पवट्ट-
माणसुहपरिणामो काऊण संलेहणं पवन्नो पायवग- १०
मणं, विवन्नो कालक्षमेण, समुपपन्नो आरणाभिहाणे
देवलोए चन्द्रकन्ते विमाणे पक्कवीससागरोवमाऊ वे-
माणिओ त्ति ॥

वक्खायं जं भणियं धरणो लच्छी य तह य पइभज्ञा
पत्तो सेणविसेणा पित्तियपुत्त त्ति बोच्छामि ॥ ६८ ॥ १५

छट्टं भवगगहणं समत्तं ॥

Samarāicca--kahā

The story of the Sixth Birth

[Dharana and Laxmi,
the husband and the wife.]

[3] Here in Jambudvipa, in the country of Bhārata, there was a city named Mākāndī; it was devoid of irreligion; it was free from the blemishes of the time; it was without calamity; it was the residence of the goddess of political wisdom:

In which even the swans, engaged in descending into the wells of a number of mansions, danced to the jingle of anklets, caused by the playful movements of ladies intoxicated with wine; (1)

In which the class of men was of straightforward disposition, of sweet speech, with its mind set on religion, calling first and full of love. (2)

[4] There (ruled) a king named Kālamēha, who crushed his proud enemies and established well the order for religion and non-religion. There was also a merchant there named Bandhudatta, who was very much respected and who was the crest-jewel of the merchants of the whole city. He turned his face away from another's wife and not from the solicitations (of the needy); he was ungreedy of another's wea-

Ith but not of earning religious merit; he was unsatisfied in benevolent acts and not in the acquirement of wealth; he was full of love and not of arrogance; he was poor in blemishes, not in prosperity. The city was exceedingly adorned by him, as the Malaya forest by Pārijāta plant; as the spring by the coming of flowers; as the splendour of the rainy season by the row of clouds; as the autumnal season by the disc of the moon. His treasure was depleted by the circle of friends like the buds of the lotus-lake by the disc of the sun; and by the host of the needy, the fruits (i. e. requirements) were taken by having his support as by putting a foot on the trunk of the desire-yielding tree. He had a wife named Hāraprabhā who was equal to him in family, handsomeness, prosperous condition and disposition. He enjoyed with her the pleasures of senses so as to have the unbroken spread of religion and worldly gain.

Here, now, the god dwelling in the Kālpa-heaven called Ānata, having completed

the due period of life in that heaven, fell and was born in the womb of Hāraprabhā. And in the last quarter of that night, she saw in a dream the goddess of wealth entering her womb through her mouth. The goddess of wealth sat on the seat of a celestial lotus. She had a white silk-garment. Her girdle was studded with varied jewels. Her breasts were covered with the upper garment, which was so soft and delicate in touch. She looked beautiful with the neck adorned with pearl-necklaces. She held full-blown lotuses with bees humming (over them). She was sprinkled with celestial gold pots by white elephants.

[5] Seeing this, she got up. She, full of joy, told this to her husband. He said to her, "O charming lady, your son will be the dwelling-place of wealth." She assented to this. Then some time passed of her who became even more devoted to the attainment of three groups (viz. Dharma, Artha and Kāma). The time for delivery arrived. She got through delivery. She gave birth to a son; and Bandhudatta was informed of

this through a maid-servant, named Paritosā. He was satisfied. She was given a reward. The ceremony that was proper was done. The child became a month old. His name was fixed Dharana like his grand-father's. He attained boyhood and was taught the cluster of arts. Being clever, there he could catch up the whole untold sentence even when the first word was uttered.

In the meantime, the hell-dwelling soul of Vijaya, having turned up from that hell, wandered again in this worldly existence. He did in the next birth such an action that he was born as a woman in the womb of Jayā, the wife of merchant Kārtika. She grew as the time went by. Her name was fixed Laxmī. She attained youth. On account of the incomprehensible nature of the consequence of actions, by the behests of destiny, he (i.e. Dharana) married her with great pomp. Dharana had love towards Laxmī; but she had no love towards Dharana. She thought, "Enough to me of this world of living beings where every day

Dharana is seen." Thus some time passed of them enjoying the pleasures of senses almost of a deceitful nature.

[6] Once, when the festival of the god of love was proceeding apace, Dharana went to the garden Malayasundara in a fine chariot for sport. He arrived at the city-gate. In the meantime, Devanandi, the son of merchant Panchnandi, after sporting in that very garden arrived at the same city-gate in a fine chariot. Both the chariots met at the city-gate. Due to the largeness of the chariots, there was no room for exit and entrance for both of them at the same time.

Devanandi said, " O Dharana, turn aside your chariot while my chariot enters."

Dharana said, " My chariot has already gone ahead, and it is not possible to turn it. So rather turn your one aside, while my one gets out."

Devanandi exclaimed, " O Dharana, in what way am I inferior to you, that I should turn aside my chariot ?"

Dharana said, " It (our state) indeed is equal ! "

Thus both the merchant-sons halted there. The way for exit and entrance was blocked for the citizens. The rumour spread among people. The elders of the town came to know the account. They said to themselves, " Both of them are the sons of great men; in this case, it is not proper to reject even a single of them. So what indeed is here suited to the occasion, is that both of them should be scolded in this way—' Why are you puffed up with arrogance on account of riches earned by your fore-fathers ? Who of you has done big charities by wealth, earned by your own hands ? [7] Who has got the religious works done ? Who has lifted up the class of misery-stricken people ? Who has satisfied his parents ? Then why do you have this useless prank worthy to be laughed at by people and befitting low men ? So end this; turn each of you his chariot aside from the back; what else can be done ?" Having so thought, they said to the four leaders of the town, " They should be

8. 3.]

treated by you in this manner." and asked them to go. These four leaders were clever in putting their say in an orderly manner, well-versed in religious and worldly ways, fully ripe with regard to the state of their age, the very residence of tranquility, the revealer of the results in this world and the next, well-settled on the side of duty and respected by all townspeople. They went to them (i. e. the young merchants). They (young-merchants) welcomed them; and the leaders of the town admonished them. The opinion of the citizens was put before them. Devanandi was satisfied (thinking the act) nice. Dharana felt ashamed (thinking the act) unbecoming.

He said, "O leaders of the town, I must certainly do, whatever you order. But you have advised me properly. I am ashamed of my action. I have offered great disrespect. I believe myself like an unripe foetus. So do me this favour. Let these chariots be taken aside; and we go from here this very day to another country. Then only the chariot of one who comes within a year, having earned

the great amount of wealth and does more actions worthy of a good man, shall enter or go out on this very thirteenth day."

[8] The leaders said, "Enough of this resolve."

Dharana said, "Otherwise I shall not be satisfied." .

The leaders said, "In this case, the citizens are authority."

Dharana said, "Inform the citizens of this."

Devanandi said, "It is proper; what wrong is there in this?"

Then the citizens were informed. They liked it very much. Their parents were called. The whole matter was narrated to them. They also liked it very much. Then they were made to make a promise. "You should not put them to difficulty." Dharana and Devanandi were then called. Each of them was given the goods of the value of five lacs of Dinaras. The document was drawn up: 'The chariot of him who within a year shall show his mettle by earning more wealth, shall pass through; and not the

chariot of the other.' They gave their own hands (signatures) to this. The seal was put upon it; and it was deposited in the store-house of the town. Dharana and Devanandi, accompanied by their retinue started with a goodly number of men. Having taken goods as was proper, they started for another country—one for the north and the other for the east.

In the meantime Laxmi thought "The countries are far off; the separation is easy and the union is difficult; I do not therefore know what I shall come to on the way. He is separated without being killed." The merchant-sons went one measure. Their wives along with their retinue were sent by Bandhudatta and Panchnandi, having thought of the physical well-being (of their sons) after the permission from the elders of the town. [9] The wives along with their attendents met them. Some days passed as they travelled certain measures every day.

On some other time, as the caravan was proceeding onward, Dharana saw in one forest-grove a young Vidyādhara, quite

There is a king named S'ri-prabha in Ujjaini. He has a daughter by name Jayas'ri, beautiful like the banner of the god of love. Though she was asked for, she was not given to S'is'upāla the son of the king of Konkana. He gave her to S'ri-vijaya, the son of Vatses'vara, whose sole ambition was to do good to others.

[10] S'ri-vijaya came there for the purpose of a marriage with Jayas'ri. Then when the great marriage festival began in great pomp. S'is'upāla, seeing that she had gone out to pay respects to the god of love, carried away Jayas'ri, making an attack in the morning. There arose a great confusion. S'ri-vijaya heard the matter. He pursued (S'is'upāla) and caught him. A battle took place. Conquering S'is'upāla, he, though deeply wounded, brought back Jayas'ri. That high-souled man has his life in balance on account of the bigness of the wound. That princess also stands in great misery experiencing the indescribable condition, with her lotus-like face bent upon the left hand, (having determined) ' I shall not take food so long as he has taken neither food nor drink.'

Here lies the reason (of my dejection),
My father said, 'This wordly existence is
such. Here the living beings are the play-
things of the results of actions. So enough
of dejection.' Then I thought, 'When I had
been to the Himavat mountain yesterday, my
friend, a young Gandharva, Gandharvarati
by name said to me having seen a great
medicinal herb that grew in the cave—'O
Hemakundala, this hearsay is indeed right
that the power of jewels, incanations and
herbs is beyond thought; because the power
of this herb is such that by it a big wound
of a sword that has cut even the bones is
healed,—the pain subsiding the very mo-
ment by the water in which it is washed.'

[11] I have seen its efficacy. Then I
thought to go to the Himav and having
taken it, to bring it to S'rī-vijaya. Then
having remembered somehow the lore to
rise up to the sky, I went to the, Himavat
mountain, took the herb, descended from the
Himavat and turned back speedily so that
S'rī-vijaya might not come to great harm.
I arrived at this grove. I descended here
for the purpose of rest on account of

exhaustion caused by my coming swiftly. I cleaned my feet; and sat near the Kurabaka tree. I waited for a muhūrta and (then) started for Ujjaini. I tried to remember the lore to move in the sky. At the time, on account of my haste in going and owing to the lore being acquired newly, I forgot a syllable. I am rising up and falling down as it has not been properly repeated."

Dharana said, "What is the remedy, in such a case?"

Hemakundala said, "There is no remedy. Hence my heart sinks, and my intellect does not work on the apprehension of the death of the prince. I am greatly dejected with the idea that the object of desire does not come about certainly of those who are of slow merit."

Dharana said, "Is it the condition that it can be repeated before another?"

Hemkundala said, "It is."

Dharana said, "If so, then speak; somehow I may get you a (missing) syllable."

[12] Thinking that 'there is nothing impossible to the power of men,' he repeated

the lore, as he ordinarily knew. But Dharana on account of Padānusāri power got the (missing) syllable. He repeated it to Hemkundala. He (Hemkundala) was satisfied. He said, " O great man, you have given me life by the attainment of the desired object for the king. What should I then do for you ? "

Dharana said, " You have done your duty ".

Then having thought, ' Oh, how great he is ! ' Hemkundala said, " May you do the benevolent act " and gave him the piece of the herb. He accepted it being afraid to break the request, Vidyādhara went away and Dharana came to his caravan. Some days passed away.

Once when the caravan had encamped on the bank of a mountain river, he, who had not gone very far, saw the S'abara youths. They were of the colour of a wild buffalo and a black cloud, were half-clad with bark-garments, had in their hands the drawn-out bows and were accompanied with the groups of dogs. They were weeping miserably. He called them and asked, " Why do you weep ? "

They said, "We have, good sir, the lord of our village, by name Kālasena,

Whose astonished armies, thinking about the reasons of his strength here do not keep themselves to the fortress, even at the danger from the hostile troops; (3)

Overpowered by the wound of whose single arrow, the lions—whose sole interest is in tearing open the temples of the elephants, [13] and whose bodies are disabled—cannot move a step. (4)

Having heard that the lion had come, he took the bow with arrows and went out of the village alone. He did not see the lion, hidden by the banyan tree. He went by his side, and caught him from behind. Turning by the side, he killed the lion by the sword. He (the lion) also tore off the part of his head. Believing 'I will not now live,' he prepared to enter fire. His wife came to know this account about him. Then she, though pregnant, prepared to do the same thing. Even though she was checked by the lord of the village, she did not stop. Then to save her, we are sent by him for the purpose of bringing her parents. He is

indeed full of the sentiment of valour and dear to his own relatives. We do not know what will come off. Being afflicted by great pain and unable to bear this extremeness of grief, with no remedy existing, we only weep having resorted to the disposition of a woman."

Dharana said. "Friends, enough of grief. Show me the lord of the village. Perhaps I can keep up his life."

Then, having fallen on their feet, the S'abarās, with eyes dilating under the influence of joy, said, "Respected sir, thus you are by form the incarnation of a god. You are alone able to console the lord. Moreover, if you think of favouring us, may you go quickly; so that the great harm may not come to the lord." Then taking the herb given by Vidyādhara [14] and having ridden the mule, the merchant-son, surrounded by some of his men, went quickly. Under the foot of a banyan tree, he saw Kālasena sitting by the side of the pyre, with limbs sprinkled by the jets of blood, in company of his wife who was weeping indistinctly

and affectionately. The matter was narrated to him by a S'abara youth. Attempting to get up to receive him, he fell on the ground, with his eyes closed in a swoon. Dharana said, "Water, water!" Then the water was brought in a lotus-leaf. He put in it the herb. Having adjusted the torn part of the head, he sprinkled him with it, while on account of the incomprehensible nature of the herb, Kālasena got up, with the wounded part becoming invisible and being even more good-looking than his former self. His wife, along with the retinue was pleased. Falling upon his feet, he said, "Respected sir, my life, whose great purpose has been achieved by saving the life of my beloved, belongs to you; what else can I say here?" Dharana said, "The life of a great man belongs to all. What is more in this?" Kālasena said, "Order me, respected sir, that which should be done by me." Dharana said, "You are a great man; what else then can be said? Still show mercy to living beings." Kālasena said, "By your word, I shall give up hunt throughout my life." Dharana said, "I have only done my duty." The merchant-son

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of mine. So get me freed, O ye, get me freed ! ”

Then Dharana thought with the purity of mind, “ A guilty man can not speak thus.” He, being overcome with pity, said to the policemen, “ O noble sirs, wait a Muhūrta for my sake. In the meantime, I shall solicit the king for him and get him released even by the payment of ransom.”

They said, “ If so, be quick.”

Then, taking the pearl-necklace, worth a lac of Dinaras [16] he went to the king. He saw the king. Having narrated the account, he solicited the king on behalf of the Chāndāla. The king did him favour. He came with the messenger to the ground for the purpose of freeing him. He was released. He paid respects to the policemen saying, “ You have given unto him his life.” He made the food for the journey given to the Chāndāla and said to him, ‘ O good sir, do what you like.’ Saying, ‘ Respected sir, may you not have that condition wherein I may be useful.’—he, with hands folded and the knees, palms of hands and the head, placed

[17] The confused sound in it was made by cuckoos who were on the trees which had abundance of fruits. It was pleasing on account of the sounds of monkeys who were having a swing on the branches of trees. (7).

* There the herds of elephants fled away on being alarmed at the arrogant roar of lions. The mountain-ranges shone with animals moving as the flames of the forest conflagration encircled them. (8).

The sides of its pools were battered by the strokes of the snouts of merciless boars. The groves of Hintāla trees were crushed by the herd of elephants mad with pride. (9).

Passing through it three marches, the caravan, in which the fear was produced by the aquatic animals in the pool, encamped in its (of the pool) vicinity. (10).

Encamping on the bank and sporting happily in the lake, the caravan slept at night having fixed the guards. (11).

In the last quarter of the night, the army of S'abarās, making terrible and harsh sounds

took all wealth and some prisoners and came before Kālasena. (18).

They said, "O lord, this wealth is brought from the caravan and also a few prisoners. Now your lordship holds authority over this." Then Kālasena asked the prisoners, "Whose and from which place is this caravan?" In the meantime he came upon and recognised the merchant-son's man named Sangama, who had come with the merchant-son on the occasion of healing the wound made by the lion. He said, "O good man, I have seen you somewhere." He said "I do not know; but you know me." Kālasena said, "Were you in attendance on the merchant-son whose name I do not know, though he was the cause giving life to me and who had started to go to the northern country?" Sangama said "Who and how was he the cause of giving life to you?" Kālasena said, "Last year, here, I had my life brought to the throat somehow by a lion verily like the god of death. Then here by some merchant-son who was going to the northern country, I was somehow - I do not know -

to find out Dharana. He, contemplating with himself, 'I have, alas, done wrong !' went to search for him. He did not find Dharana. He came back to the caravan. All S'abaras met together. They said "We have not seen him." Then Kālasena was in great grief. He said,

" A good action, done by a good person to a bad person, yields a bad fruit, just as even milk offered to a serpent turns into poison. (19)

He gave life to me, to my wife and to my son; while I have ever done all acts antagonistic to him. (20)

Then what is the use of this long-drawn speech which is useless like the blossoming of flowers at improper times ? O men of the caravan, O S'abaras, this is my vow :

[20] If I can not put him right with this wealth within five days, I shall enter the flames of a well-lit fire. What more ?" (21).

Having taken such a vow, he made a mental determination before his family—

goddess Kādambarī for the fulfilment of the object:

"If I somehow see here that high-souled one living, I shall do thee, O divine goddess, the offering with ten men." (22)

Having made such a mental determination, he sent, in all directions, S'abaras, with the food for journey lasting for many days, for the purpose of finding out Dharana. He himself being very much dejected, went to find him out.

Now Dharana, contemplating, 'There is no other remedy.' when the caravan was conquered, fled away turning his back, with the herb alone as his wealth, having taken Laxmi with him. He, forgetting the directions on account of fear, went quickly and arrived at a mountain when the day was left only a Muhūrta.

It was a mountain named Pilindhanilaya. There the forest conflagration took place on account of the friction of the branches of many kinds of trees. The lions had to go out of the caves burnt by the forest-conflagration. It was made uneven by

the dirty heaps of grass and the bodies of elephants killed by lions. There innocent deer were afraid while walking with great difficulty due to those uneven obstacles. There the sleeping tigers snored with the joy of drinking the blood of deer. There the herd of buffaloes was running away on account of the fear of tigers. There great pythons were crushed by the feet of the herd of buffaloes. [21] It was terrible on account of groans and sighs given out by pythons. There many animals were gulped off by wandering carnivorous beasts, terrible and many. It was like the time of the final annihilation to the animals. (23)

And there having seen Laxmi, whose lotus-like face was covered over with the particles of sweat and whose strength to go further had disappeared on account of improper walking on foot, Dharana thought, "O what a consequence of my actions is that now my beloved is even in such a condition!" Laxmi thought "If he is under this calamity, I even prefer this exhaustion." Dharana searched for fruit-water in order

turns into water when mixed with its juice. [22] I shall open the artery of my hand and give her my own blood turned into water by the juice of Tuvarithia; and in order to remove her hunger, I shall give her the flesh of my thigh, having cooked it in the forest-conflagration. Otherwise, undoubtedly, she will not live; and what is the use of life to me if she is dead? I have for myself the herb for healing the wound. The pangs of my wound will be removed by that herb as it comes in touch with blood. It will not therefore cause her torment." He then did as he planned with the help of his knife in the bowl made up of Palas'a leaves. He went to him. He said to her "O beautiful one, water is obtained; so may my charming one drink it." She drank it and felt at ease. He brought her meat. He said "This is the meat of a rabbit that lost its life in the forest-conflagration. You are hungry. So eat it." She ate it.

Then having passed some time, they proceeded, following the sun to the northern direction. They came to a city called Mahasara. As the sun set, they entered the city. They

put up in the temple of a Yaksa. As the quarter had hardly passed, Laxmi said, "O dear lord, I am overcome by thirst." Dharana said, "O beautiful one, wait, I shall bring water from the river." He took a small vessel and brought it. She drank it. Dharana slept. Laxmi got up in the last quarter of the night. She thought, "The fate is favourable to me, as he has reached such a condition. By what remedy can he have condition worse than this?" In the meantime, a thief named Chandarudra, who was pursued by policemen,[23] entered there being unable to walk, with jewels and other goods. Its (of the temple) door was put under a siege. The policemen said, "Oh, be you careful, He is caught. Where will he go?"

This was heard by Laxmi. She heard the sound of the steps of Chandarudra. She thought, "There must be some cause in this matter. So I shall ask what it is. Perhaps my desires may be fulfilled."

Then she went in the vicinity of Chandarudra, suggesting (her presence) by a long-drawn low voice. She asked her, "Who are you, good man and why do those people call out

at the door?" He said, "O charming one, enough of me! I ask however to the charming one, if there is somewhere little water here." He said, "There is, if you can tell me the purpose." Then he thought, "O the courage of a woman! what daring! Oh, how fine is the arrangement of words! Indeed she must be a fitting person." Having so contemplated, he said, "O beautiful lady, it is a long tale and cannot be narrated in brief. Still however hear. At present, I am a thief. While having taken goods and jewels from the palace of the king, I was coming out, the policemen caught me. Many policemen followed me. I was alone. Being exhausted to walk further, I have entered here."

On account of the darkness of night, the danger to life and the commonness of purpose, having besieged the door, in the belief 'We have attained the object of our desire,' the policemen [24] cried out. Then thinking, "If fortune follows me, I have attained the object of my desire," Laxmi said, "O good man, if it is so, enough of your dejection. I shall help you to live if

you hear my words." Chandarudra said, "May my charming one order." Laxmi said, "Hear, I am the daughter of merchant Kārtika, the resident of Mākandi. My name is Laxmimati. I am married to Dharava, the foe of my former life. I do not like my husband. He is asleep here in this temple. So accept me; leave the stolen objects here, and let him obtain the condition befitting his actions. Even though you may be arrested and taken before the king, when the night has waned, I shall say, 'This is my husband and not that.' Then he will be a present to the divine god of death."

Chandarudra said, "O charming one, it will be so; but I am fettered hand and foot. Hence, all people will know you here to be my wife whose name is unworthy to be repeated."

Laxmi said, "If that is so, what is the remedy?"

Chandarudra said, "There is here a remedy, if there is little water."

She said "How?"

Chandarudra said " Listen. I have a thief's pill called the charmer of others' sight, of proven test, given to me by divine Skandarudra the veritable desire-yielding jewel. If the eyes are smeared with it mixed with water, [25] even thousand-eyed lord of gods cannot see living beings; how then can a man, the denizen of this mortal world ?"

Laxmi said " If so, where is that pill ?" Chandarudra said, " In the earthen pot." Laxmi said, " If so, why do you not smear it ?" Chandarudra said, " I have no water. " Laxmi said, " I will give. " Chandarudra said, " I am given life by my lady." Water was given. Both of them smeared their eyes. He said to her, " O charming lady, so long as the merchant-son is not taken away from here, you should not go. " She agreed. The goods and jewels were put near Dharana. They stood at one place.

The night waned. Dharana got up. He was caught by policemen. They saw the goods and jewels, and took them from his side. Then he was fettered, and let out of

the temple. He thought, "What is this? Or, it may be nothing else; only the play of an adverse fate! When it is adverse, even nectar becomes poison, even a rope a black serpent, even a puddle an ocean, even an atom a mountain, even the rat's hole the nether-world, even a good person a bad person, even son an enemy, even the mother a she-serpent, even light darkness, even forgiveness anger, even tenderness pride, even straightforwardness a deceit, even contentment greed, even truth an untruth, even the dear one harsh, even the wife an antagonist. So what is the use of thinking about this? One under its sway can not act otherwise. Even more than this mishap, [26] what troubles me is, that the miserable lady who has not experienced the separation from relatives is not seen. Or, it is better that she is not seen; for she, tarnished by the blemish attaching to me, will get the same mishap." Thinking so, he was taken to the royal palace.

He was held on the main road, as the king had no time. The day was over. He was then announced to the king, by

them thinking he (i. e. the king) had time. They said " Lord, this great rogue, in the disguise of a merchant, clever in the ways of deceit, is arrested alone with the stolen goods. Your lordship is now the authority." Then the king said, " What is the use of him ? Kill him." He was then led to the street of Chandālas and was given over to the trusted Chandālas who were the hereditary executioners to the royal household. They were informed, " Eh ! His lordship orders that this thief must be put to death." They said " As his lordship orders." He was given over to them. The policemen went away. The leader of Chandālas said " Whose turn is there this month for the work of execution ?" Chandālas said " Of Moria." He said, " Call Moria quickly." Moria was called and he came. The leader said, " Eh, Moria, this thief is sent by his lordship and he is to be killed. So lead him to the funeral ground quickly and kill him. The day is now only a quarter. Let not there be carelessness in the night as to him being not killed in the meantime." Moria said, " It will be just as you say." He was entrusted

to Moria [27] and Moria knew him. "How is it that he is that merchant-son who saved my life. Alas ! Such is even his condition." Thinking so, Moria was dejected. He thought, "Or even the sun and the moon come to a calamity for a Muhūrta by the prankish movements of Rāhu. I very much like the order of the master on account of his (i. e. Dharana's) sight. So I shall lead him to the funeral ground. I shall know from him the real account." He was led to the funeral ground; his bonds were cut off; he (i. e. Moria) having fallen on his feet questioned him, "O respected sir, do you remember me to have been released in Āyāmukhī ?" Dharana said, "O dear one, I do not remember well." Moria said, "Don't you remember ? I was freed by you with great ransom after visiting the king when I was arrested as a thief though I was not a thief." Dharana said, "O good man, it is so very insignificant" Moria said, "Then tell me, respected sir, how did you come to this condition ?" Dharana said "O good man, ask the fate in this matter." Moria thought, "Nothing will be served by the waste of time. He is a man

of self-respect. How will he tell ? Or what is the use of the matter being told ? Strange are the pranks of fate. So what is the use of my insistence in this matter ? Or he has in fact told me by speaking, 'Ask the fortune'. So this is here fitting to the occasion that he should be soon released." Thinking so, he said, " O respected sir, what is the use of speaking more ? Get off quickly giving up dejection." Dharana said, " O good man, I shall not [28] protect my life at the cost of another's life. So kill me; you are merely the executor of the order." Moria said " O respected sir, enough of the doubt of the destruction of my life. This king is a good-natured person; he will not kill us even for hundred faults. But if you, respected sir, do not go away, I shall certainly do away with my life. So may your honour go." Then thinking 'There is nothing improper to a good man's love'—Dharana said, " O good man, if so, then I get off." Moria said, " I am indeed favoured." Then he showed him the way. Having bowed to him, Moria returned. Dharana got away in obedience to his friend. He thought, "Now,

27. 18.]

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where will the innocent fawn-eyed lady be ? Indeed, she must have been held up by some thief when that obedient lady, leaving me behind might have got up for making water. She must have been carried off by him. She might not have spoken, suspecting my destruction. Otherwise, how is she not seen ? By her disappearance I believe the preservation of my life as fruitless." Thinking so, he proceeded to find her. He took his bath in the Rijupālikā.

On this side, that Chandarudra, having gone away from the temple, went to the river Rijupālikā. He thought, " O how alarming is the nature of women that this woman all of a sudden throwing off her husband in the nether world of great miseries and rejecting her own family has proceeded with me who am not previously seen even in a dream !

Alas ! How thoroughly women have gained a victory over the acts of poison, tigers, serpents, lions, sarahas, the iron age, fire, a demoness and the god of death. (24)

A woman is muddy without water, a tigress without a cave, the brows of the god

of death which are never at ease, and the thunderbolt without clouds. (25)

[29] A woman is the residence of the family of false accusations; a woman is the field of evil actions in this world; a woman is the gate of evil condition; a woman is the source of evil things. (26)

Women are as fickle as lightning and like poison sweet on the face; they are ruthless like the god of death and like sin worthy to be abandoned. (27)

So enough of her to me. Thinking that she might not even give me over, in fact, to him, he took out all the gold that was on her body and abandoned her.

She thought, "In spite of all this, this is indeed nice that he (i. e. Dharana) is killed. So I shall go elsewhere". She proceeded to the bank of the river. Dharana with the eyes fully wide under the influence of joy, saw her. He spoke to her, "O beautiful one, whence have you come ?" Then she proceeded to weep.

He said to her, " O beautiful one, do not weep. This worldly existence is such,

Here the living beings are indeed the receptacle of calamities. So enough of dejection! I am fortunate that I have got you."

Then she said, "O Lord, while I go up for making water, I was held up by thief. He has not done anything wrong to me, on account of the peculiar nature of a woman and my abounding love towards you. Thinking, 'An unwilling woman can not be ravished,' he robbed me and left me here. Moreover, this troubles me more than the ill-treatment by a thief, that you are seen in such a condition."

Then Dharana thinking that it was not otherwise as he had thought, said "O beautiful one, this is a small cause. By your sight, even this condition does not bring about dejection to me. So what [30] does this matter? Come, let us go." She thought, "O the consequences of my sins! He has come back even from the jaws of death." She proceeded with him. They came to a place called Vikārapura. They took their food and drink. The sun set. The night was far advanced. Dharana thought, "Thus it is not

proper for one overpowered by the god of death to stay here. I shall then take her to her maternal uncle Skandadeva, the resident of Dantapura. Then I shall do as is found proper." He told this to Laxmi. She liked it very much. They proceeded to Dantapura.

On the other side, finding that the merchant-son is not obtained, Kālasena became very sorry and entrusted the caravan to his own trusted men. He said to them, "Eh! You should take this to the elder of that great-souled man." He thought, "Even if my entreaty to the deity is not fulfilled, still however I shall complete the vow by offering the oblation as said, to Kādambari." He sent S'abarās for the purpose of getting the man for sacrificial oblation. He arranged the ceremonial worship of Kādambari; took his bath in the mountain river; put on bark-garments; made a garland of Kanavira flowers and skulls; got the pyre made with valuable faggots; and proceeded towards the temple of Chandikā.

Now the S'abarās of Kālasena, wander-

ing about the forest Kādambari found the merchant-son, who had started for Danta-pura, at dawn on the next day. He was tied with ropes made from creepers. He was made to proceed to the temple of Chandikā, along with his wife. He went a little way. He saw the surroundings of the temple of Chandikā. And how were they ? They were full of wood eaten up by white ants and of old trees which had rotted. [31] They were full of uneven ant-hills which had in them the pairs of serpents. They were full of noise made by the intoxicated and noisy groups of birds. There a number of Tris'ūla marks were made thickly with blood on the trunks of steep trees. There on the branches of the trees were hung mouths, tails, hoofs, horns and necks of buffaloes, and sheep and a number of clothes. And also,

It was like a cemetery which is marked with skeletons, wherein the rays of the sun were obstructed by the flying groups of vultures surrounded by crows and birds. (28)

It rendered satisfaction to the hearts of Pis'achas, demons, Yaksas, evil spirits and

low spirits. It settled down all the dust on account of the oblations of blood spilled down. (29)

Thus turning with terror about the surroundings of the temple of Chandikā which were of this type, he proceeded to see the temple:—

Its ramparts were made extensive and high by the white human skeletons. Its arch-pendents were made of standing skeletons with their heads tied. (30)

And the points of these ramparts were made with the terrible mouths of lions. There flags were made of long and white elephant-skins resting on tall bamboo-staffs. (31)

Its open places were terrible and full of prisoners tied with fetters and with down-cast faces. It was surrounded by S'abara youths whose hands were occupied with sharp swords. (32)

There the groups of birds were alarmed by the big sound of drums beaten unevenly. It was full of S'abara women weeping indistinctly and miserably. (33)

And a number of roots were scattered near the walls made up of pointed tusks. The inner temple was covered with hide taken out within only a moment. (34)

[32] In it the auspicious lamps were lighted in skulls filled with human tallow. In it the columns of smoke were increased by pure Guggulu burning. (35)

It had Swastika marks made up by the pearls of elephants, rice and the blood of S'abara wives. In it a number of chowries hung down long and white like moon's rays. (36)

There were the groups of the hides of wild boars, long, pendent and full of blood. The ground appeared beautiful on account of the collection of the leaves of Kankelli. (37)

It was adorned with the idol of Katyāyani, of very terrible form whose hands were occupied with a bow, a sword, a gong and the tail of demon Mahisāsura. (38)

Then having seen her Dharana contemplated. "It is possible to escape from the tiger in the forest and also from the

elephant; but, say, who are able to run away from good acts and bad acts?" (39)

He thinking so, was thrown into the crowd by S'abarās, having tied him fast, among the rogues who were previously fettered. (40)

In the meantime, Kālasena came to the temple of Chandikā. He fell on his feet before Chandikā. He said in choking tones, "O divine goddess, even though you have done me no favour, still you should arrange in such a way as I may not be a receptacle of miseries in the next birth." Thinking 'You know what great misery I have got by doing a bad turn to the merchant-son,'—he said to Kurangaka, "Eh, offer an oblation to the divine goddess." Then speaking "As the lord orders," he threw an errand-carrier named Durgilaka, all whose limbs were overpowered with fear, having dragged him with hair. A vessel containing red-sandal was brought. [33] Durgilaka was smeared as if he were dead. Kālasena drew out a sword shining like the streak of lightning. It was lightly carried by him on his shoulder. He said to

Durgilaka, "O good man, look upon this world of living beings well; you have to go to heaven giving up life. What should be rendered to you?" Then, being overpowered with fear, Durgilaka did not speak anything. He again asked; again he did not speak. Kālasena was dejected, for, one whose desires are not fulfilled should not be killed. Having seen him, Dharana thought, "Alas, I have also to die like him! It will be better if I am killed first; so that I may not see the death of poor beings and may do the good turn by protecting his life for even a moment. And the god of death is engaged in the acts of my downfall. Let him (i. e. the god of death) be satisfied too." Thinking so, he said to Kurangaka, "O good man, tell this to the great lord that that poor man is downcast with fear. So what is his use? I am not used to requesting. Still as your object is to be achieved, let me ask one request." This was conveyed to Kālasena. He said, "Let the good man ask anything excepting his life." Dharana said, "Leaving that man aside, kill me." Then with eyes filled with tears, Kālasena said, "Who is

He, who would offer himself to be killed solely with the desire of doing good to others ? This reminds me of the merchant-son.' He swooned and fell on the surface of the earth. Kis'oraka fanned him. He got back consciousness. He said, " Friend Kis'oraka, just observe him. Who is that high-souled man who imitates the mode of the merchant-son ?" Having observed, [34] Kis'oraka said "Oh, he appears to me the same merchant-son by form, quite unresembling others. So may the lord of the village, himself observe him." Then, with joy and dejection, he observed and recognised him. His bonds were untied. Leaving aside the sword, he fell on his feet. He said, " O merchant-son, you should pardon me this fault of mine." Dharana said, " O great man, this is indeed a good turn (done) by accomplishing the result desired." Kālasena thought, ' Really he does not recognise me; hence he speaks like this; so I shall reveal myself before him.' He said, " O merchant-son, what result, desired by you, is accomplished by me ?" Dharana said, " O good man, when the killing was begun, you fulfilled my

desire of death having given up that (man who was to be killed first)." Kālasena said, "O merchant-son, what is the reason of this extreme dejection and the procedure towards death?" Dharana said, "O great man, enough now of this story. May you obtain your desired object." Then thinking 'What greatness he has!' Kālasena said, "O merchant-son, don't you remember me, who am Kālasena, the very pinnacle of ungrateful persons, who like a young elephant was thrown down by a lion and who am the cause of your own destruction though you yourself have preserved my life. I am kept alive by you. But I have done ingratitude to you. I have separated you from the caravan, and brought you to such a condition, which you did not at any time have before." Then having remembered the previous account and recognising Kālasena, whose face was downcast with shame, Dharana said, "O great man, who am I to preserve your life? It is indeed the consequence of your own merits. How are you ungrateful,[35] when you just on seeing me regret so much what you did out of ignorance? So enough

of this. What is at present relevant?" Then Kālasena, overcome by shame, did not speak anything. Kis'oraka said what took place, without leaving out any detail, from the recognition of Sangamaka, to the procedure towards the giving up of life (by Kālasena). Then thinking, 'Oh, what gratitude, stable affection and greatness of heart, he has!' Dharana said, "O great man, the worship of gods and elders is indeed proper with flower-offerings, fragrant objects and sandal, and not with the killing of life. And also,

There may be fire in water. There may be milk from the horn of a bull. There may be the nectar-juice from poison. But there can never be religious merit from killing. (39 a)

Indeed those ignorant of absolution who kill hundreds of lives, casting a slur upon the sacrifices of deities, obtain miseries in the hell. (40 a)

So desist from this procedure." Kālasena said, "Just as you say, (it shall be done)." Then he made a prohibitory rule for the whole

of his life, of killing life before the caravan that had entered the forest Kādambari, excepting for the meal when there is no food or when the village or the surrounding country is looted. He worshipped the deity with flower-offerings, scented objects and sandal. He took Dharana along with all who were arrested, to his own residence, and offered fitting courtesy.

After they had dined, all the wealth which the lord of S'abarasa took, all of a sudden as the caravan was put to destruction, was brought to him. (41)

The wealth consisted of fine big pearls that were produced from the temples of elephants, the tusks of elephants and the chowries of the best yaks. (42)

[36] He (i. e. Dharana) accepted that wealth and gave some of it to the prisoners; and saying—'You can move about happily,' he made them free. (43)

Even Dharana, having out of affection to Kālasena spent sometime there, was given leave by Kālasena to go. He went towards his own town and reached there after some

time. The parents and the citizens recognised him. His elders were satisfied. The leaders of the town went out. They examined the goods, and on appraising, it was found to be one crore and a quarter in worth. Half a month after this, Devanandi arrived. For him too, the leaders of the town went out. The goods was examined and it was, on appraising, half a crore in cost. Then Devanandi felt ashamed. He (i. e. Dharana) paid the price of the goods to the citizens; and with the remainder, he realized the sentiment of manhood fulfilled by the attainment of the high idea. In the meantime, the thirteenth day dedicated to the god of love, arrived. The leaders of the town said to him, "Take out your chariot." Dharana said, "Enough of the childish prank." The leaders of the town praised him.

And some time passed of him, experiencing the happiness of the attainment of a high object and he spent off almost all the wealth earned by his own hands. The anxiety was produced in him. "Necessarily indeed, the group of the three should be followed by a man, born in the best family. It is the

religious merit, the worldly merit and the fulfilment of desires. Out of these, one who has not given up all attachment, should be conspicuous (by the attainment of) the worldly merit. It is from that, these two arise, viz. the religious merit and the fulfilment of desires. And besides, this worldly merit (i. e. wealth) is the great form of a deity. It indeed increases highly the respect of a man, produces greatness, produces great deservingness, [37] yields good luck, brings beauty, brightens the family, makes the form luminous and makes the intellect brilliant. For, rich people, though not giving, become worthy of praise among people. Whatever they do, is described as nice even though it is despicable. They experience the happiness of the attainment of a high object, having the requests of the needy never broken. Therefore, even though it (i. e. wealth) is very much with me, earned by my forefathers, still however enough of it to me like the wife of a preceptor. Then, I shall earn my own. I shall go for trading in different directions." Having so thought, he requested his parents. They gave him their consent and he went with

his wife and the caravan to a city named Vaijayanti, situated on the shore of the eastern sea. He saw the king. The king honoured him very much. He put his merchandise to sale but did not obtain the desired profit. He thought, 'I have come to the sea-shore. Let me then go to the other shore. The accomplishment of the object of my desire may come about, if I go there.' He took the merchandise proper for the towns of the other shore. The vessel was launched. He went out of the city at the auspicious moment of time, day-division and date. He satisfied the needy, and gave offerings to the sea. Then, having bowed down to the elders and the deities, he took to his ship. The stones for balancing the motion were put in. The sail was filled (with wind). The ship was let loose. It proceeded towards the China-dvipa.

On another occasion, as some days had passed, [38] when the vessel was sailing like a Nārācha-arrow released by an expert archer, while the sun stood in the middle of the sky, the wind began, shaking the world as it were, making as it were the sea tremble,

rooting out as it were the collections of principal mountains. Then the ocean was agitated, making the mouths of rivers flow in the opposite directions and roaring like the celestial elephant Airāvana. The sailors became dejected. Then at the very beginning of starting, the sails were removed; and the sailors dropped down the anchor-stones, which were as it were the hope of life. Still, after holding on for some time, the ship wrecked. The merchant-son obtained the plank on account of his life still remaining, and crossing the sea day and night, he touched the Suvarna-dvipa. He thought, " Oh, the consequence of Fate ! I do not know the condition of my beloved and followers. Or why should I regret ? The same Fate is an authority here !" Then he took his course of food with plantains. The sun set. He made the bed of creepers. In order to remove cold, he struck fire by the process of rubbing blocks of Arani wood. Resting for some time, he bowed to his elders and deities and slept. The night passed away and he got up. The sun rose. He saw all the part of ground which was touched by fire turn into gold.

He contemplated, "Oh, this seems to be a metal-field; so I shall here prepare gold. He made bricks and marked them with the name of Dharana and while they were moist, he made blocks and when he baked them, they became gold ones. Thus he made [39] ten thousand blocks of bricks. Then he tied the separate halves of the boat.

From China, a ship belonging to merchant-son Suvalana filled with useless merchandise came to that part of land. It belonged to the town of Devapura and it had taken up Laxmi while it touched another island. And the merchant-son saw the broken halves of the boat. The anchors were cast by the order of Suvalana. The sailors came. They saw Dharana and said, "O great man, the merchant-son named Suvalana, the inhabitant of China, who belongs to the town of Devapura is waiting in the ship and asks you to come. We are going to the shore." Dharana said, "What is that ship filled with?" The sailors said, "O good sir, that merchant-son has run down in prosperity due to his fate, but not in manhood. His ship therefore is not filled well with precious

goods." Dharana said, "If it is so, may the merchant-son come without any obstruction to this much distance." This was put before Suvalana. He came and Dharana said to him, "O merchant-son, you should not get angry. I ask you something on account of certain reason." Suvalana said, "May you speak." Dharana said, "Of how much worth in money, is there property in the ship?" Suvalana said, "O good sir, on account of the adverse nature of my fate, I am ruined. Still, as one should not give up human effort, I, whose value of merchandise is only the spirit, have started to Devapura having taken goods worth only a thousand gold coins." Dharana said, "If it is so, then give up the merchandise. Load your ship with my gold. When you reach the shore, I shall give you one lac worth in gold." Suvalana said, "What is the use of a lac worth in gold? You alone are very much." He (i. e. Dharana) gave up [40] his previous vessel. He filled it with gold. The number was settled. Dharana came upon the vessel. He saw Laxmi. He was satisfied in his heart. She became afflicted. Dharana said to Suvalana, "This is my

wife." He also became glad. The ship proceeded. It crossed the distance of five yojanas only,

In the meantime, a demoness named Suvaranā, the mistress of Suvarana-dvipa came there, moving through the sky and shaking the sea by her swift coming. She was unpleasing to the eyes like the ill-timed lightning. She said, "Oh, villain of a merchant-son, without doing a grateful act for me, where do you go taking this my wealth?" She held up the vessel and said, "O sailors, this wealth cannot be taken without giving me a human sacrifice. So either give a human sacrifice or abandon this wealth. Otherwise, I shall kill you. If you do not give even a single one of these, I shall wreck your ship having produced a calamity." Dharana thought, "Oh, this Suvarana will be deprived of his wealth ! He is a benefactor by getting me Laxmī. She also says so. Therefore, this is only suited to the occasion. I shall be a human offering." Having so thought, he said to the demoness, "O divine lady, I have done so, without knowing. So do me the favour. I indeed am the man as an offering.

Accept me." She said, " If it is so, then throw yourself into the sea, so that I may kill you." Laxmi thought "I am favoured by the divine lady," Then Dharana said, " Friend Suvalana, you should take Laxmi to my elders." So speaking, he threw himself into the flow. She then pierced him[41] with a pike and took him to Suvarna-dvipa. Thus the demoness was satisfied and the ship started towards Devapura.

In the meantime, he, whose life had reached the throat, was seen in good time, by Hemakundala who had started towards Ratna-dvipa. He recognised him. The demoness was known to Hemakundala before. Then speaking ' Alas, why is this improper act done ?' he was released from the demoness. The dressing of his wound was done by the recipe of the twig of the herb described before. He, on account of his life still remaining, became conscious. He recognised Hemakundala. Dharana asked him the account of S'rivijaya. Hemakundala narrated it to him, telling that that high-souled one had his life preserved. Dharana was satisfied. Hemakundala, taking Dharana started to-

wards Ratna-dvipa. He reached the island named Ratna-dvipa. There the herd of deer, being attracted by the sound of pleasant music begun by women of serpents and Gandharvas, paid attention to it and stood motionless. There the circle of directions was made fragrant by astringent and fragrant smell of Mustā grass thrown up on the surface of the earth battered by the strokes of the snouts of proud wild boars. It was full of thousands of lakes abounding in naughty royal swans in pure waters made fragrant by the pollen of flowers fallen from the trees on the bank. Its extensive lawns were worshipped as it were by the collections of flowers fallen from the tops of great trees. There all the groves of betel-trees were embraced by the collection of freely growing betel-creepers. There the amorous pleasures were commenced by Vidyādhara couples in the groves of uneven, thickly grown and fragrant Mandāra trees. There the forest of tall sandal-trees dropped down broken on account of being pulled by thick trunks of proud wild elephants. The waters of the sea, there, were laughed at as it were by

the thick groves of Tamāla trees which stood in the vicinity of the sea-shore. There the places were full of the sound of the collections of various birds, made happy by the water of uneven and beautiful beds of young trees. It was the dwelling-place of Siddhas and Vidyādhara. It had on it a high mountain named Ratnagiri. And also, [42]

It was closely embraced on all sides with the hands in the form of uneven waves, rising high, by the sea, like the graceful body of a beautiful woman. (44).

Having arrived there he passed through the mango-grove, being as it were bowed by the trees bent by the burden of fruits; being worshipped as it were by flowers of various trees, which fell as they became ripe; and being welcomed on arrival by bees humming with pleasing sound produced on account of drinking lotus-honey. (45-46)

He sat on the side of the well, waited for a Muhūrta, took mangoes, bathed in the well and took his meal. Dharana said to Hemakundala, "How did you come to this condition?" He narrated to him the account

as it stood. Hemakundala said, " O cruel-heartedness ! Then what is the use of him ? Say, what should I do for you ?" Dharana said, " All things worthy to be done, are done but my wife is in a bad condition; so bring about my meeting with her." Then having thought, " I shall unite him with her after getting him big jewels from Ratnagiri," -Hemakundala said, " I shall unite you with her; but in this island there is a mountain named Ratnagiri. There my friend, a Kinnara named Sulochana lives. So having seen him, I shall take you indeed to Devapura. The union with her of him who has gone there, will as a rule take place indeed." Dharana assented to this. Then having taken Dharana, he started to the Ratna mountain.

And he reached Ratnagiri—where the collections of plantain trees were slowly swinging with sweet wind; where in the forest groves, Kimpurusas and yakshas enjoyed meeting in groups. (47)

It was full of noise of birds, satisfied with the juice of fruits of various kinds growing in the forest groves. There (the

Its steep jutting rocks were full of the herds of proud wild elephants, who were drawn there by the rippling sound of the streams that flowed out from the hollows and the caves. There the Vidyadadhara couples slept happily being tired with the strain of violent love-sports in the inner side of the groves of freely grown Mādhavi creeper. How ? [44]

There the heat of his exhaustion was removed by cool and sweet breeze, strongly smelling of the fragrance of sandal trees, Lavanga creepers and Lavalī plants which were set into motion. (52)

He was observing it. It was full of innocent women of Siddhas who were laughed at by their clever lady-friends, — women who being already enraged in love on seeing their forms reflected in the walls of translucent jewels of the beautiful cave-houses, were made more enraged on seeing their lovers enthusiastic to pacify them. At some places, it was fanned by active and strong movements of the freely grown chowries pure like the moon-rays and clear like dew, of the collections of beautiful yaks, moving on the

mounds. At some places, the parts of land were full of the roaring sound of proud lions, who stuck their feet high on the lap of the surface of the sky, whose manes shook and who were struck with terror on hearing the thunder of terrible clouds that gathered on the jutting rocks. It was beautiful with serpent-couples who were full of joy with sports and jests in the lap of thick and lovely sandal-forests. Then climbing the peak of Ratna mountain, the very saffron-mark of Ratna-giri, he went to the mansion of Sulochana. Its steep hedge was surrounded by small plantain trees. It gained a victory over the palace of Indra by its beauty. It had beautiful statues placed on the big pillars for ornamental pending arches. Its steep walls were beautiful with paintings. It appeared beautiful with altars and fine windows. It had translucent floor of jewels. There the ceremony of worship was performed by fragrant flowers. There he saw Sulochana, playing upon a lute along with Gandharva-dattā. He was welcomed by Sulochana. The proper ceremony of welcome was accorded to him. Sulochana asked

Hemakundala. " Whence have you come and from what place is that great man, and for what purpose have you come ? " He (i. e. Hemakundala) narrated the purpose of coming, beginning from his meeting in good time with Dharana on Suvarna-dvipa, and ending with the giving of jewels contemplated by him." He also heard this with eyes blooming with joy. Then having waited there for some days, he (i. e. Hemakundala) took big jewels. Dharana was then led by him to Devapura. He was left outside the city, and was given the jewels. [45] He (i. e. Hemakundala) said, " Stay here and wait for your wife." Dharana assented to it. Hemakundala went away.

Dharana, again passing some time outside, entered the city. There he was seen by merchant Toppa. Thinking " Oh, he seems to be alone, unseen before and bearing beneficial form ! So there must be some cause !" - he (Toppa) led him home speaking in pleasing terms. The courtesy was shown. The merchant asked, " Whence have you come ? " He narrated his account beginning from his stay in and departure from Mākandī and ending with his arrival in Devapura. He

shore, Suvalana saw the king with many nice things. He (i. e. the king) was satisfied. The king did him favour saying, "Your ship will be free from duty." He then went to his ship.

In the meantime, having known that the ship had come from the country of China, Dharana went out. He saw Suvalana and Laxmi. He was glad at heart; but Suvalana and Laxmi felt ill at ease. The seat was given to him. They asked him the account and he narrated it to them. Then Suvalana thought, "Oh, the consequences of my actions ! What adverse nature of my fortune ! Only I did an improper act; but the object of my desire is not accomplished." Having so contemplated, he said, "O respected sir, it is nice that you are alive ! So take this your property." Dharana said, " O merchant-son, even this life belongs to you through whom this meeting with Laxmi has taken place. What is then the worth of property ?"

Some time passed away. He said, "Come; let us enter the city." Laxmi said, " O dear one, we shall enter to-morrow; for,

deposited jewels (with Toppa). He said to the merchant "Conceal these." The merchant concealed them.

On this side, soon after Dharana fell into the sea, Suvidana consoled Laxmi. He said, "O charming one, the world is such. Here the meetings end in separation. So you should not be dejected. He has been lost not only to you but also to me." Then Laxmi, full of deceit, said with her eyes filled with the water of tears, "What dejection have I when you are alive ?" Then as few days passed, Suvidana seeing much gold placed in the ship, thought, " That poor man is indeed dead. This gold is much. His wife is young and beautiful. She is after my mind. So what is proper here ? Or, this is proper that she should be accepted (as a wife). Which man who is not a fool will abandon the wealth that has of its own accord come ? So I shall take her as my wife." Then thinking, " Women can be won with jokes," he began jokes like an [46] accomplished lover and won her heart. He used the word 'wife.' He took gold for himself. Some days passed. The boat came to the

shore, Suvadana saw the king with many nice things. He (i. e. the king) was satisfied. The king did him favour saying, "Your ship will be free from duty." He then went to his ship.

In the meantime, having known that the ship had come from the country of China, Dharana went out. He saw Suvadana and Laxmi. He was glad at heart; but Suvadana and Laxmi felt ill at ease. The seat was given to him. They asked him the account and he narrated it to them. Then Suvadana thought, "Oh, the consequences of my actions ! What adverse nature of my fortune ! Only I did an improper act; but the object of my desire is not accomplished." Having so contemplated, he said, "O respected sir, it is nice that you are alive ! So take this your property." Dharana said, "O merchant-son, even this life belongs to you through whom this meeting with Laxmi has taken place. What is then the worth of property ?"

Some time passed away. He said, "Come; let us enter the city." Laxmi said, "O dear one, we shall enter to-morrow; for,

to-day, my dear one should stay here." He assented. He had his bath. Laxmī and Suvalana planned, "We shall kill him by some means this very day, in the night after he has taken his food and drink. He was made intoxicated. He was made to drink wine. He was given food. The day passed away. [47] The night came. The bed was spread. He and Laxmī sat. She put a noose round the neck of him—who was under the influence of wine and was experiencing indistinct condition as if he were in a dream;—but he bent down. Suvalana and Laxmī thought that foolish Dharana was dead and they left him on the sea-shore. They went to the ship. He (i. e. Dharana) gained his consciousness by the sea-breeze. He contemplated, 'Alas, what is this? Is it a dream or a magic or the mental illusion or truth?' He recognised the sea-shore. He felt sure that it was the truth. Having got up, he thought, "Oh, the action of Laxmī! Oh, the manliness of Suvalana! Or, like a vicious horse she has started on a wrong path; like the enjoyment of Kimpāka fruit, she has yielded evil results; like the

action badly performed, she has produced demerits; like the night of the final annihilation, she is covered over with the qualities of Tamas (darkness, in the case of night). A woman is indeed of this type. And also,

Fire can be grasped with ease; and even wind and a serpent by some way; but the mind of a woman cannot be grasped even by many thousands of ways. (53).

Then why talk about her ? This is not fit for Suvalana. Or, a woman, is like wine, increasing intoxication and passion. He also acted like this, with his mind infatuated by the poison of the objects of senses.”.

Thinking so, he was seen at the time of the dawning of the sun, somehow, by men (who were) engaged by the merchant (i. e. Toppa), and whose eyes were filled with tears. (54).

They said, “ O merchant-son, [48] we were sent for the purpose of finding you out in the night by merchant Toppa who had a suspicion since you did not return. You are found now after great difficulty. So come; let us go. Set at ease the

heart of the merchant, burnt by the fire of many anxieties." Then thinking, "What a difference between men!" Dharana proceeded, entered the city and saw the merchant. In a lonely place, the merchant said, "Dear one, whence have you come? Why do you appear dejected?" Then thinking, "This is shameful and unworthy to be narrated."—Dharana whose eyes were filled with tears did not speak. The merchant said, "Dear one, I have heard that a ship had arrived from China. Have you met it or not?" Then Dharana said in tones choking (with grief), "O Respected sir, I met it." On account of the excess of grief the tears began to flow. Then thinking, 'His wife must indeed be dead; otherwise how could he have such a degree of sorrow?'—merchant Toppa said, "Dear one, was it the same ship?" Dharana said, "Yes." The merchant said, "Is your wife all right?" Dharana said, "Respected sir, all right." The merchant said, "What is then for you the cause of dejection?" Dharana said, "Respected sir, it is not worthy to be narrated." The merchant said, "Then why are

you dejected?" Dharana said, "I am!" The merchant said, "What is—'I am'?" Dharana said, "This." The merchant said, "What is—'this'?" Dharana said, "Nothing." The merchant said, "Dear one, what is the use of speaking such vague expressions? Tell the truth. [49] And I am not unworthy to be told. I have become your elder." Then thinking it is not proper to break the order of an elder, Dharana said, "As it is the order from your respected self, even the matter of such a nature is spoken by me." The merchant said, "O dear one, there is nothing improper in following the order of elders." Dharana said, "O respected sir, if it is so, my wife is well as to her life but not well as to her character." The merchant said, "How do you know?" Dharana said, "From her action." The merchant said, "How?" Then he narrated all the account beginning from his food and ending with the sea-shore.

Having heard that, merchant Toppa became angry with Suvadana. Having left Dharana, he went to the king. He requested the king against Suvadana, as the facts stood. Suvadana was called by the king

and was asked, "O merchant-son, your wealth is heard to be enormous. So tell clearly how you earned it." Then Suvidana, who had no suspicion said "Sir, it is hereditary." The king said, "How did you come by your wife?" He said, "She was given to me by elders." Then merchant Toppa was excited. He said, "Wholly false, sir!" Suvidana said, "Then what is true in this case?" The merchant said, "The property and the wife belong to Dharana. This is the truth." Then Suvidana, whose heart was agitated, said, "O extraordinary astrologer, what is the test in this case? This is the royal court." Merchant Toppa said, "The royal court is common to all; and as to the test, he (Dharana himself) lives." Suvidana said, "O great king, I have not [50] heard even the name of Dharana. May the lord examine the matter." The king said, "O merchant, bring Dharana and you (Suvidana), bring the woman." Both of them sent their own men with royal officers. They brought Dharana, whose mind was made prone by the pressure of the merchant, though he did not desire it himself; and others brought

Laxmi, whose heart trembled with fear. The king saw them and said " O charming lady, have you anywhere seen this merchant-son ?" She said, " Sir, I have not seen him." Then he asked Dharana, " O merchant-son, is this your wife ?" Dharana said, " Sir, what is the use of asking this ? Your lordship has heard what she has spoken." The king said, " O merchant-son, it is therefore that I ask !" Dharana said, " Sir, if such is the insistence of your lordship, she was my wife then and not now." The king said, " Was this merchant-son seen by you ?" Dharana said, " He himself knows it." The king said to Suvadana, " O merchant-son, have you anywhere seen him ?" Suvadana said, " I have, sir, not seen him." The king said, " Let it be; what is the use of this ? Tell, you, what is the amount of property in this case ?" Suvadana said, " Sir, the ten thousand blocks of gold bricks are in question here; moreover there is some insignificant goods." The other (i. e. Dharana) also was asked. Dharana said, " It is just so." The king asked, " Eh, what is the amount of your blocks ?" Dharana said, " Sir, I do

now know." The king said, "How do you not know the amount of your own goods?" [51] Dharana said, "I prepared them in such a way that I do not know the amount." Then the king said to Suvidana, "O good man, may you tell." He said, "O lord, I even do not know (their process) beyond doubt." The king said, "Oh, if the matter so stands, what should I do?" Dharana said, "Lord, it does not matter very much; why speak more? I do not contest against him. Let him then take my wife and property." Suvidana said "O great men, even this is very much of you that you do not bring an accusation against me." Dharana said, "I am (only) shown as your accuser!" Suvidana said, "If you are not my accuser, why do you then proceed with the action?" Merchant Toppa said, "O shameless sinner, having even acted thus, do you also speak in this manner?" Merchant Toppa again said with extreme anger, "O great king, what is the use of speaking more? If this is not the property of Dharana and that woman not his wife, I put then my life along with all my belongings for forfeiture. Let your lordship order all

ordeals." Dharana thought, 'He is drawn indeed by the bond of love towards me. So even at present it is not proper to show indifference.' He then said, "Sir, if this is the insistence of the sire, then enough of ordeals. There is indeed another remedy." The king said, "Say, what sort of remedy?" Dharana said, "Lord, those my blocks are marked by my name." The king [52] said, "What is your name?" Dharana said, "Sir, Dharana." He asked even the other. The other said, "Sir, Suvarana." The king said, "If so, then the matter is clear, only bring some blocks here." Then the commission was sent; the blocks were brought; the king saw them from outside; but did not see the name of Dharana. He said "Eh, here there is no name of Dharana!" Suvarana said, "Your lordship is then the authority. Moreover, sir, he even still holds his life having spoken a great lie in the presence of the lord! Your lordship has known what he proved." The king said, "O Dharana, what is this?" Dharana said, "Sir, it is not otherwise (than what I said); having got them broken in the middle, may your lordship observe."

Having then heard this, Suvadana felt agitated and merchant Toppa became glad. The goldsmiths were called; the blocks were broken and the name of Dharana was found. The king became angry with Suvadana and Laxmi. He said, "Eh! kill this great rogue bearing the disguise of a merchant; banish this not-Laxmi who has spoiled both her life and character, from my kingdom; hand over all this wealth to merchant Dharana. Moreover, say, great man, what else should I do for you?" Dharana said, "Lord, enough of this wealth to me. May your lordship do me the favour by offering protection (non-fear) to Suvadana." Having then thought, "Oh, what greatness he has!" the king said, "O merchant-son, [53] this is not proper; still your words can not be transgressed; so you know that best." Dharana said, "This is the favour of the lord; so I am favoured by your lordship." The king said, "O merchant-son, accept your property." Dharana said, "As your lordship orders." Then being headed by the commission of principal citizens from the king, Dharana, along with Suvadana went to the shore.

The gold was counted by the committee and was handed over to Dharana. Then Dharana said, "O Suvalana, give up dejection; have your manhood; who does not commit error by the pressure of fate ? Moreover, I have promised you a lac of gold; but by you on account of the generosity of heart thought much of my own self and not of a lac of gold. You said, 'What is the use of a lac of gold ? You alone are very much to me.' This word of respect is priceless. So accept now that which you think proper." And being thus spoken, Suvalana felt ashamed. He did not speak. Then having taken eight lacs of gold, Dharana, after paying his respects to the king and putting all goods in order, went to the house of merchant Toppa. He stayed for some time with the merchant. When the time for meals arrived, they took their bath and their meals. After meals, Dharana, having fallen on his feet, said to merchant Toppa, "I beg of my sire something, if the sire does not turn down my request." Then merchant Toppa, with his eyes dilating under the influence of joy,—having thought, "Oh, I am

satisfied ! Oh, I am fortunate ! Oh, how good my life has been ! Oh, my birth is well-filled ! [54] For, even such a great man, who is veritably a desire-yielding tree of all beings, and who is the desire-yielding jewel of three worlds, requests me !—said “O dear one, even if you beg of me my own wife along with my sons and servants for the purpose of making them your slaves, still I, being attracted by your action behoving a great man, will not break your request.” Dharana said, “Sire, if it is so, then give me three promises.” Having smiled a little, merchant Toppa said, ‘Dear one, who will be able to control a person who breaks one promise, in breaking three promises.’ He then gave him three promises. Having said, Sire, ‘I am favoured,’ he asked the treasurer of merchant Toppa to hand over those thousand priceless jewels deposited into his custody,—the jewels which were given by Vidyādhara Hemakundala. Then he (i. e. the treasurer) having taken them handed them over saying, ‘Whatever the respected one orders.’ Then having taken half of them

and after making the worship of the feet of merchant Toppa, he again fell on his feet, speaking, "Sire, this is the request!" Then having thought for a long time, "Oh, how I am deceived by him! If I do not accept, he will take ill. He has checked me from my future (denial)."—merchant Toppa welcomed Dharana saying, "My dear one, your request is granted."

Then he, being much honoured by the merchant, came to his own city with a great caravan. The report spread among people that Dharana had come. The king went out to meet him. Having been led with great pomp, he entered [55] the royal mansion. There he, after his bath and decoration, was given respect by the offering of courtesy. Then he went to his own mansion. His parents were satisfied. They gave many alms. They then invited the king and with him (i. e. the king) he was even given more respect. The Brahmanas, knowing four Vedas and others were honoured with deserving respect by him. And they also in turn paid their respects to him. Then his parents asked, "Dear one, where is your wife?" Dharana

said, "Enough of her talk." They thought, "Alas, has she done what fittingly a woman would do ! So enough of injuring his vitals by these words. We shall know it from another source." In the meantime the king, whose heart flushed with his (Dharana's) manliness and whose eyes bloomed with wonder, went to Dharana for the purpose of promulgating his order along with the beating of a drum. Dharana offered him fitting courtesy. He was asked the reason of coming; and the king gave his own opinion. Then, having fallen on his feet, Dharana said, "Lord, enough of drums; but as your lordship should be obeyed, I beg the request." The king said, "May the respected one speak out." He said, "May your lordship set all the imprisoned living beings free in your kingdom and offer non-injury (non-fear) to all living beings. Then he said "What large-heartedness he has ! O the action of the merchant-son deserving a great man !" Having spoken like this, he ordered the attendants, "Eh, by means of the gong of the prison, let the release of all the prisoners in my kingdom be made. Let the non-fear (i. e. protec-

tion from the attacks of others) be given to all living beings.' Then, having spoken, "Whatever your lordship orders." — they fulfilled the order of the king. His parents also were satisfied with this act deserving a good person. [56] They, with their eyes wide open with joy, did the fitting honour to the king. Then passing some time with Dharana the king went out.

Even Dharana, in company of his friends who met after a long time, went to the garden named Malayasundara. He found in the bower of a betel-creeper, the son of a good family Revilaka by name who had come there for sport and who was appeasing his angry beloved. He (Dharana) was reminded of Laxmi. He contemplated, "Oh, how the hearts of passionate people do not see the highest object!" He acquired the averseness to the world. He went to the As'oka grove which was situated in one part of the garden.

And he saw there a teacher named Arahadatta on a clean seat, surrounded by his pupils. His passions had died away. (55).

His mind was quite pure. He possessed

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57. 1.]

knowledge. His body was emaciated with various penances. He had conquered the god of love and also his mind was fixed on the absolution which is beyond physical pleasures; (56.)

Having seen him, the thought came to Dharana,-" He alone who has given up the residence in the household successfully lives in this world. (57)

Wife, wealth, relatives, mother and father are like illusive magic-show. Still a man practises sin. (58)

The sense of gratitude toward the wife and others also result in infatuation; because there is no other gratitude for mortal men except religion. (59)

And religion too can not be acquired by those whose inflow of actions is not turned back. The turning back of the inflow of actions is not possible for those who live the life in a household. (60)

[57] Surely there is the sinful activity. With the sinful activity injury to life increases. A religion performed with injury to

life is not laid down by the givers of scriptures. (61)

Even at the end, all should in the world of living beings abandon (i. e. the householder's life) as a rule; enough then of that sin." (62)

Thinking thus, he in whom the thought-activity in relation to right conduct was produced approached along with his friends the feet of the teacher which were sinless and bent upon absolution. (63)

He along with his friends bowed down to that divine teacher and the recluses. And they gave the benediction to attain religion to all of them with due ceremony. (64)

They sat on the clean surface of the garden in front of the recluses. And the teacher asked them in sweet tone, " Whence have you come ? " (65)

When he asked like this, Dharana said " O divine sir, we are from this place; Moreover, I have a mind to give up the life of a householder. So may the divine lord order what I should do." Then thinking, " What a form he has ! What man-

ners he has!" Arahadatta, in order to test his intention said, "O dear one, the constraint which is the receptacle of all happiness, should be practised by one who has abandoned the householder's life with a desireless mind, having chastised the senses which are engrossed in their respective objects of pleasures and having extinguished the fire of sinful taints. And it is extremely painful to the soul who is influenced by the endless impressions of the objects of pleasures. Even after giving up the world, some do not become successful to observe it on account of the taint of actions done before; they get perplexed; they take to false resorts. These people have given up constraint. O long-lived one, they are neither the householders nor the friars and they destroy their manhood, making it useless for both the worlds.

[58] When it is so fixed, it is not proper to renounce the householder's life without assessing oneself and without thinking what is worthy to be abandoned and accepted."

Dharana said, "It is just such as you order. But,

My notion is that the householder's life is worthy to be abandoned; and the ascetic

life is worthy to be accepted. The comparison and discrimination is for those beings who are under the sway of miseries. (66)

The teacher thought " What meritiousness he has ! He has understood the world as it stands. To him has come the knowledge of the religion of Jinas. So I shall praise it (i. e. religion of Jinas) and (show) the difficulty of its achievement; so that his friends also may come to enlightenment." He said, " O dear one, hail to you ! For you have known what is worthy to be known You have obtained the knowledge of the religion of Jinas which is difficult to be obtained by all people. So make this (knowledge) successful by following it properly; so that, the object desired by you, may be accomplished ! Indeed the people who have not practised the path of the highest good which is without the sinful transgressions, are not of such a sort; but they are addicted to the objects of pleasures and can not see the highest goal. And hear my life which contains such an incident." Dharana said, " May the divine lord narrate " Arahadatta said, " Hear,

In this very country there is a city named Achalapura. There was a King named Jitas'atru and he had two sons named Aparājita and Samaraketu. Aparājita was the heir-apparent, while the other was a prince. For the maintenance of his status as a prince, the city of Ujjaini was given to him (i. e. Samaraketu) Thus some time passed away. On some other time, the king of the border named Samarakesari attacked the city. [59] Then Aparājita went in order to punish him. Aparājita punished him. While coming, he came upon the teacher named Rāha, the rise of merits incarnate, the desire-yielding jewel of all desires, in a place called Dharmarāma. Having seen him, the aversion to world was born in him. He asked him the religion as it was. He told it to him according as it was preached by great teachers. He gained knowledge. His action that deludes the right conduct was destroyed and quietened. Then he, realising this world of living beings like the illusive magic-show, took to renunciation. He attempted towards constraint and penance.

Some other time, he, always wandering

at the feet of the master in proper constraint, came to a place called Tagara. In the meantime, the recluses of revered Rāhu Kṣ'āmāśramana, the pupil of teacher Rāha came there from Ujjainī. They were properly received. They were questioned as to whether the monastic life in Ujjainī was free from molestation. They said, "The monastic life is nice there. Only the prince and the son of the chaplain are bad. They molest the recluses according to their powers. The molestation is with regard to them."

Having then heard this, Aparājita thought, "Oh, what carelessness Samaraketu has! He can not control even his servant. So taking permission from the teacher, I shall go to Ujjainī. I shall make those boys quiet; so that they may not gather the roots of ignorance. By the development of worldly life, the hatred for the recluses is produced. I possess the power to make them quiet." Then he took the permission of the teacher; the teacher sent him and he came to Ujjainī. He entered the fold of revered Rāhu Kṣ'āmāśramana. He was offered courtesy as was proper. [60] The time for

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begging the alms came. He started. The recluse said ' You are a guest; so wait here.' He said, " I can not wait. I am dependent upon myself for food etc.; only show me the houses which are prohibited for alms." A boy-pupil prohibited him saying, " This is the house of an adversary; do not enter it." - and the boy-pupil returned. He first entered the house of the princes. In a loud voice, he cried out the religious benediction. The attendants of the harem were afraid on seeing him. Then having thought, ' Alas! the sage will be maltreated! ' - they signed him to go away quickly. Having then disregarded them and feigning deafness, he cried the religious benediction with loud voice. In the meantime, on hearing the sound of the religious benediction, the princes, with their lotus-like faces gladdened, came from the terrace of the mansion. The door was closed. They bowed to the recluse very fervently. He gave them the religious benediction. They said, " O recluse, dance," He said, " How am I to dance without song and music?" The princes said, " We shall do song and music."

The recluse said, "Well!" They did the song and music without proper beats. Though in the heart not angry, the recluse became (externally) angry. He said, "O sons of a cowherd, why do you ask me to dance with this knowledge?" On hearing this, the princes got wild and rushed against the recluse with the purpose of striking him.

Thinking, 'There is no other remedy', he dislocated one in all his joints, having taken them lightly, as he was clever in the tricks of fight and his mind was full of mercy. [61] Then ran the other; he too got the same deal. Then, having opened the door, the recluse went away. He sat in one place being engrossed in the reading of scriptures. The others (i. e. the boys) also remained unconscious at the very place. The servants saw them; and called them after having sprinkled them with water. When they did not speak, it was then announced to the chaplain and the king just according to the account of what happened (lit. this): 'A certain recluse did the boys thus.' Then having seen them, the king went to the teacher. He bowed to the tea-

cher and said, "O divine sir, excuse me this fault of the boys." The teacher said, "I don't know what it is." Then the king narrated the account. Then the teacher said, "On account of the power of love for the fulfilment of the order of one who has given up attachment, and on account of strong non-attachment to the body of this world and fear (for the loss) of the next world, the recluses forgive all living beings and they (do not injure them) even at the fear of life. Still however if some one might have done it with some cause, I shall get it then asked to the recluses." Then the recluses were asked by the teacher. They said, 'Divine sir, we do not know.' The teacher said, "O great king, the recluses have not done this." The king said, "O divine sir, a recluse has done it. There is no doubt about it." The teacher said, "O great king, if it is so, then it must be like this. There is a recluse who has come as a guest. He might have done this." The king said, 'O divine sir, where is that recluse?' The teacher said, "Show him to the king."

A hermit showed him in meditation not

very far in the vicinity of a Sāla tree. [62] The king recognised him. He, being ashamed of the faults of the boys, bowed to him. The recluse gave the religious benediction. Then he said, "O great S'rāvaka, is it proper that in your kingdom, there is the insult of recluses, and the state of having no master for the princes ?" Then the king, with his eyes filled with tears, said, "O divine sir, I am very much ashamed of this careless act. This is my fault. Still may the divine one do the favour; and set up (the joints of the limbs of) the princes." The recluse said, "I shall join them (i.e. limbs) along with the quality of right conduct also; not otherwise," The king said, "O divine sir, I agree to it; only the princes should be asked." The recluse said, "Ask soon." The king said "O divine sir, they are unable to speak." The recluse said, "Come; we shall go there. I shall make them speak." The came to the princes. They saw the prince like great austere sages, with all their activities abandoned. The recluse took under his control only their mouths. He ask them, "O boys, this is the foreboding

the blossoming of the flower of the tree of actions produced out of carelessness and maltreatment of the sage; and its fruit will be the great pain in the hell. If you then feel repentance, then take to hermit-life which is the axe for tree of actions. I shall make you free from this calamity and become the helper of you who are prepared for the acquirement of the other world." The boys said, "O divine sir, this is the favour. We are ashamed of this act of carelessness; we feel great repentance; [63] if the elders permit us, we shall take to hermit-life. Then the elders permitted them. The recluse joined them by putting together the joints of the limbs and also by putting in them that great merit (of right conduct) Then they took to hermit-life. The merit of a recluse ripened in them. And some time passed of them, doing just as they were asked. And on account of the rise of actions in the son of the chaplain who was one of them, the malice to the teacher was produced in him with the idea, 'I am made a hermit with force by the sage.' He neither censured the teacher nor confessed be-

fore him. Then having died, on the expiry of his due age, he was born in Is'āna-heaven and enjoyed there celestial pleasures. Some time passed of him who remained submerged there in the ocean of pleasures.

Some other time, when he was surrounded by charming celestial damsels, the garland of fragrant flowers withered; the desire-yielding tree shook; the bashfulness and the beauty disappeared; the celestial clothes faded; a sense of degeneration was born; the sleep came on him; the passionate desires were destroyed; the sight flickered; the trembling was produced; and the sense of disgust increased. Then he thought, "Alas, what is this!" He recognised the signs of his fall; he felt dejected in the heart; the attendants also felt sorry; the celestial women began to weep. Then, "What is the use of these acts of infatuation? I shall then ask Tirthankara Padmanātha, "Where am I to be born? Shall I be awakened to knowledge easily or not?"—with this idea, he came to the country of Pūrva-videha. [64] The lord of three worlds was bowed to by him and he asked (the questions). The divine

lord said, "Your birth will be in the city of Kausa'ambī in the southern half of Bharata in the Jambu-dvipa. You will be awakened to knowledge with great difficulty. You have taken up the seed of ignorance in this way by the malice to your teacher." The account of his previous birth was fully narrated to him. He then contemplated, "Alas, the result of even this much malice towards the teacher is so terrible!" The revered lord said, "O beloved of gods, it is less in this case. Here indeed, a grateful man should think well of the benefactor of this world; what then to talk of the benefactor of the other world? The teachers are the benefactors of the other world; because they destroy the disease of false knowledge; they drive away the darkness of ignorance; they put one in the process which help to acquire the highest place; drive one onward through obstacles ; and deposit in one the jewels in the form of merits. Thus, O beloved of gods, they free one from the existence in this world which is full of birth, old age, death, disease and grief; and take one to absolution and highest happiness. Then ma-

lice towards people like these destroys the right belief as it is the malice towards merits; it produces ignorance it removes good acts. Then those souls, O beloved of gods, get bound so much to action even within a moment, which fully ripens in such dire consequences that they obtain ignorance and false knowledge lasting for a number of births.

The persons, with right knowledge and right belief, who have completely given up carelessness, and who have no desires for this world or the next, cross as a rule, the ocean of births. (67)

And not the remaining." The god thought, "It is like that, and not [65] otherwise. So, I do not know, what will this acquisition of ignorance result in, for me?" The divine lord said, "It has a small root-cause; so it will end in the next birth." The god said, "O divine sir, through whom?" The divine lord said, "Though your brother bearing another name Mūka." The god said, "Divine sir, what is his first name and for what purpose is this second one?" The lord said, "Hear,

His first name is As'okadatta ; but (this second name) Muka is by this reason. In this very Kaus'ambi, in the times gone by, there was a merchant named Tāpasa. Though he performed acts of giving alms etc., he was very careless; though he had great wealth, he kept himself engaged in his profession always. Then having died under the taint of the meditation of painful things, he was born a pig in his own house. He remembered his previous life on seeing the place enjoyed by him before. On some other time, when there was a day for festival, the food was almost ready and the time of serving food arrived, the woman-cook whose meat was carried away by a cat, killed the pig secretly and cut it for the purpose of meat, due to the fear of the lord of the house getting late.

Thus, being under the influence of anger he was born in that very house as a serpent after his death. Even having seen the woman-cook there, he, being overpowered with the confusion caused by fear, remembered his birth on account of the peculiar nature of the consequences (of his action). On account of the strange nature of the consequences

of his actions, he was not caught by tainted impressions and he trembled. In the meantime the woman-cook found him. Then she [66] raised a cry, "A serpent! A serpent!" Having heard this, the servants came taking in their hands the wooden hammers. They killed him.

Thus having died with compulsory suffering without any desire to stop the fructification of actions, he was born as a son to Bandhumati, the wife of his own son, named Nāgadatta. He was born at a proper time. His name was settled As'okadatta. After the year passed, he, having seen the woman-cook and the father and the mother, had the remembrance of his life on account of the incomprehensible power of actions. He thought, "The daughter-in-law is the mother; and the son himself is the father. Hence, fie upon this worldly life! How will I call the daughter-in-law mother and the son, father?" He took the vow of dumbness. The rumour spread-' Oh, he is dumb!' Thus twelve years passed away. There came a sage named Meghanāda who possessed the special powers of four kinds of knowledge. He knew his

heart's desire. He sent to the house of Nágadeva a recluse, by name Sumangala, who was clever in the way of speaking, and asked him — “ Speak there to As'okadatta who sits on the terrace of the house, ‘ Oh, boy, I am sent by my teacher. He says,

O recluse, what is the use of this vow of dumbness? Having known the religion, take to it. Having died, you have become a pig, a serpent and a son's son.” (68).

[67] Then that recluse went saying, ‘Whatever the master orders.’ He conveyed the message of his preceptor. The other said with a bow, “ Where is the preceptor ? ” The recluse said, “ Boy, in the sanctuary called S'akrāvatāra ! ” He said, “ Come ; let us go.” The servants of the the dumb were wonder-struck. They thought, “ What power this divine one has ! So let him go; perhaps there may turn out something better ! ” He went in the vicinity of teacher Meghanāda. He bowed to the teacher. The teacher gave him the religious benediction. As'okadatta asked, “ O divine sir, how do you know my account ? ” He said, “ By the power of knowledge.”

As'okadatta was astonished, "What a miraculous power of knowledge you have!" Then the divine lord, knowing, 'He will get knowledge' expounded to him the religion. He became enlightened. On account of the impression of the previous birth, his name Mūka was not understood by him. For this reason then he has his second name."

When it was said like this by Padmanābha, he (i.e.god) felt rejoiced. He asked the divine lord. "Now, where and in what way I shall come to knowledge?" The divine lord said, "On the mountain Vaitādhya, knowledge will come to you by the sight of the pair of your ear-rings" Then, having bowed to the divine lord, he went to the city of Kaus'āmbī. He saw Mūka. He told him the account as was told by the divine one. Having held his hand with great regard, he said, 'I should as a matter of course be enlightened by you.' He said, 'I shall try according to my powers.' Then he (i. e. the god) led him to the mountain Vaitādhya ; and showed him the peak Siddhāyatana. He said, [68] "Oh, two things are most dear to me in this birth—this peak Siddhāyatana

and this pair of earrings of the name Ratnāvatansaka. So let this remain here. You should do what I told you before." He deposited the pair of earrings in a part of the cave made by the heap of rocks and gave him (i. e. to As'okadatta alias Mūka) the desire-yielding jewel. He said, "This jewel will fulfil, in one day one purpose belonging to this world, by becoming a helper as soon as it is thought over. Then with the power of this jewel you should go to Vaitadhyā."

He agreed to this. Both of them came to Kaus'ambī. The god went away in his own Vimāna. The god then died and was born in the womb of Bandhumati. She had a pregnancy-desire in the autumn for mangoes. And when that was not satisfied, she had a sort of disgust; her lotus-like face became pale; the foetus got afflicted; she became lean. In the meanwhile, the rumour spread, 'Oh, she, with her pregnancy-desire not fulfilled will not live!'

Then, infatuated with the affection towards his mother, As'okadatta thought, "The words of Tirthankara never mean otherwise; and

otherwise the going even to the Vaitādhyā will not come about." He then contemplated over the mangoes in the presence of the desire-yielding jewel. The mangoes were produced. Her pregnancy-desire was satisfied. She gave birth. A son was born to her. His name was fixed Arahadatta.

He reached boyhood. Then that As'okadatta led him to recluses, made him bow to them on his feet. Afterwards the boy used to weep. Thus some time passed by. He grew to be youthful. He (i. e. As'okadatta) revealed to him the [69] religion; but it did not ripen in him. He said again but again it did not ripen. Thus some time passed by. Again As'okadatta told him the incident of the past life; it did not take effect in Arahadatta. As'okadatta said to him, "Why do you weep?" Then he (i.e. As'okadatta) by this very incident thinking 'what power the consequence of actions has!' adopted the life of a recluse. Arahadatta married four daughters of a merchant and some time passed of him enjoying nice pleasures.

Then As'okadatta observing the life of

a recluse without any sinful transgression, went to the abode of gods after the expiry of the due period of his life. He (i. e. Arahadatta) heard that recluse As'okadatta was dead. He performed his funeral rites. He (i. e. As'okadatta) was born in the heavenly world Brahmaloka. He was given special divine insight. He knew the incident of Arahadatta by special knowledge called Avadhi. He knew, "He will not be awakened to knowledge in this way." He began the (application of the) remedy (to enlighten him.) All of a sudden, he produced a disease in him (i. e. Arahadatta). The disease of dropsy took place; his hands emaciated; his pair of feet was swollen; his eyes lost lustre; his tongue stuck up; his sleep disappeared; uneasiness was produced; and he had great pain. The physicians were called. He offered [70] then all his wealth. He said, 'Remove this pain.' They used medicines; but he felt no change. He was given up by the physicians. Then, he, being swayed by the excess of pain, said, ' I am not able to bear this body which is overpowered by a number of excruciating afflictions, even

for a day. So give me faggots; I shall enter fire." Having heard this, his relatives became dejected; his wives swooned; and the attendants wept.

In the meantime that god taking the form of a S'abira physician with the bag of his instruments and medicinal materials came to Kans'ambi. He cried out before the house of Arahadatta; "I am a S'abara physician; I can remove headache; make the deaf hear; remove the blindness; take away the skin-itches; uproot the disease of piles; make quiet the excruciating pain; and also cure the dropsy." Hearing this, they called him with great respect. The attendents of Arahadatta said to him, "Good sir, take away virulent dropsy of this (patient); whatever you ask will be given to you."

He said, "I am a physician devoted to religion; I am not greedy of wealth. So enough of money for me. But this disease is very difficult to be brought under control. It will not go away easily. In this case, the root-cause must be removed; and the opposite of that root-cause must be adopted. The

root-cause is of two sorts; one belonging to this world and the other to the next. Of these, one belonging to this world, is the disturbance of the elements Vata etc. which is the result of taking unwholesome things; the root-cause belonging to the next world is sinful actions. And among these, as even the temporal can not be without its relation to that of the next world, the root-cause belonging to the next world should be first removed. In the root-cause belonging to the next world the chief one is the false knowledge. When it is removed, one in whom the right belief is produced, [71] should follow right knowledge and right conduct. He should make the study of the words of Jinas, which purifies the dirt of mind, in the first and the last quarter of the day. He should hear in the second quarter their exposition which shows what is beneficial and what is not. He should not kill life even by the activities of mind, speech and body. He should not tell a lie. He should not accept what is not given. He should not practise the want of celibacy. He should not take to attachments like infatuation etc. He should

not eat in the night. He should observe forgiveness. He should realize soft-heartedness. He should give up deceit. He should destroy the greed of a dwelling. He should move unfettered by attachment to place. He should dwell in mountains, forests and gardens. He should be free from desires. Thus, O beloved of gods, the dropsy of this worldly existence itself will disappear; what then of this which merely comes from the attachment to this world ! ”

Then the attendents thought, “ This is better than death.” They said to him, “ Oh Arahadatta, enough of death; do this.” Then, thinking, ‘ This is even better then death; still what other way is there ? ’ He said, “ Whatever you like ! ”

The S’abara physician said, “ If it is so, then see my powers as a physician. Thus I prescribe to you. But you should remain firm. You should not come under the sway of infatuation. Do not lend your ears to unbeneficial friends. You should not make companions without character. You should not think much of the things of this

world; I should not be abandoned; you should not break my order." He agreed to this. Then the physician drew the magic circle with incantations. The townsmen met. Arahadatta was placed in the circle. Having repeated the incantations, in the presence of all people, [72] he used the medicinal herbs. He tied him motionless with the white cloth. He brought to his mind (repeated) the lore of the places of goddesses. He (i.e. Arahadatta) began to raise a bustle. He (i.e. S'abara) made him give out terrible cries; made him wallow on the surface of the earth; made him dash his limbs and sub-limbs; drove away strange illusions; and destroyed that disease, incarnate, put in by miraculous powers, the sum-total of the consequences of actions as it were. Surrounded by one hundred and eight diseases resembling his own form, (possessing) the body with bad odours, speaking that which cannot be heard, terrible even to the ears; what then to talk when actually seen?] and extremely terrible in form on account of ill-smelling dirt of moss and mud. And the people saw it (i.e. the form of the disease). Then the people

were struck with wonder. They raised a cry, 'Oh what greatness the S'abara physician has !' He drove away in our presence the disease incarnate by the unforeseen method of a physician ! What a wonder !' Arahadatta became free from disease. On account of the absence of disease, he got sleep. Within a short time, he was awakened by the S'abara physician. He said, "O good man, the disease of a greatly sinful action has left within our sight. So you should act in such a way as you are not caught by it again. Arahadatta saw it. He was filled with wonder. He felt afraid.

The S'abara physician said, "Good sir, you are made free from the affliction of the disease of sinful actions. You are brought to the condition where there is entire health and happiness. So henceforth, your good self should act in such a manner as there may be the absence of dirty sinful actions. When that is gone, you will attain the happinesss of health, free from birth, old age and death [73], completely free from obstacles, unattained before throughout the wordly existence. I am also caught by your disease

of sinful actions; some measure of this disease is removed by me from you. To remove the remaining, I, being unfit to apply the highest remedy, have only applied this (ordinary)remedy. Then you even should resort to that highest remedy or resort to the life that I lead." The people said, "What then is that highest remedy ? " The S'abara physician said, "The adoption of renunciation in the Order of Jinas ! And when the renunciation in the order is adopted and followed with proper method, the disease never takes place. with The remaining disease will at once depart. My birth is of this type (i.e. low) on account of which I can not take to that great renunciation which is the thunderbolt of the mountains of all miseries. While, O good man, you possessing high birth and merits are worthy of this great renunciation. Otherwise take this; and wander with me taking this bag." The people said, 'Oh, this is nice ! Your brother also took renunciation; so you too may act like him."

Then Arahadatta, though his mind was not willing, took to it. Some recluse of that order came there. Then he took to renunci-

ation through him, outwardly though not with real spirit. The S'abara physician went away.

Some days passed away. He got disgust of this life, on account of the rise of ignorance. Then having abandoned the manly effort, not minding his own family, not considering the calumny, not minding the future, he abandoned even the outward emblems of an ascetic.. He came back to his own house. He engaged himself in resorting to opposite things. Some days passed away.

[74] The god knew this. He again produced the previous disease. He was dejected. The people censured him. On account of the temporal love, the S'abara physician was searched for by relatives. He was found by luck. They said, "O good man, that disease which you treated, has relapsed. So do him the favour and cure it." The S'abara physician said, "Did he any unwholesome thing ?" The relatives said, "O good man, we are ashamed of his action; still do us the favour." The S'abara physician said, "If he thus again takes renunciation !" Then though unwilling at heart he took renuncia-

tion. The S'abara physician in the same manner cured the disease and went away.

As some days passed by, again he gave up renunciation. The god came to know this. He produced the disease in him, even more virulent than before. The relatives said to him, "Why do you thus not look to even your own self ? Either give up your life or follow his words." He said, 'I shall presently do it if I see him.' The S'abara physician was searched for by the relatives; by stroke of luck, he was found. With their faces bent down under shame, they said, "Your patient (son) has improperly acted. He is caught by even more virulent disease; so what is the remedy ?" The S'abara physician said, "There is no remedy for him; he is engrossed in the objects of senses; and is devoid of manly effort. This (pain) is less for him; later on he will have more miseries as a being, born in low life and as one born in hell. Still, out of deference to you, I shall examine him once if he (promises) to come with me." They agreed and told it to Arahadatta. He again became agitated. Still, having thought that there was no other way, [75] he agreed to

this. The S'abara physician was brought. He said, "O good man, this is the last treatment; so you should henceforth act well. You should do whatever I do; and you should not leave me." Arahadatta agreed to this. He was diagnosed. The people said, "O merchant-son, you should not now do an action worthy of a bad man." The bag was given to him. Both of them started out of the city and went to another village.

The god then created an illusion. They saw the sky darkened with smoke. They heard the sound of the cracking of bamboos mixed with the sound 'Alas, Alas!' They observed the flames, terrorising the sight. They found as if the village were on fire. Then having taken a bundle of grass, the god started to extinguish it. He (i. e. Arahadatta) said, "Oh, how can what is burning, be extinguished with a bundle of grass?" The god said, "Do you know this much?" He said, "How am I not to know this?" The god said, "If you know, why do you with the faggots in the form of body, then enter again the householder's life which has faggots in the form of many bodies, which is burning with anger

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etc. and which is fanned with the wind of ignorance?" He stood silent and was not enlightened.

They went a certain distance. The god proceeded by the forest-path which was full of sharp thorns. The other said, "Why do you, giving up the proper path, enter the forest?" The god said, "Do you *know* this much?" He said, "How can I not know?" The god said, "If you know, then how [76] do you, giving up the path of absolution, enter the forest of worldly existence, full of wild beasts in the form of a number of difficulties?" He stood silent and was not enlightened.

They went some way further. They halted at a village-temple. There also, a Vyānvyantara god, being worshipped by people fell upside down. He said, "Oh, the misfortune of this Vyānvyantara god that he though worshipped and placed up, falls upside down!" The god said, "Do you *know* this?" He said, "What is to be known in this?" The god said, "If it is so, why do you, though raised up to the place worthy

of worship by means of the renunciation of the householder's life terrible in result, having fully known the condition of a god and also the condition of absolution, fall upside down with the result of attaining the state in hell and low life?" He stood silent and was not enlightened.

They went some way. And they saw a pig who, having abandoned a fine preparation of rice, was eating some filthy thing of extremely bad smell. He said, "What a want of discrimination is on the part of this pig which eats filth abandoning the rice preparation!" The god said, "Do you know this much?" He said, "What is there to be known?" The god said, "If it is so, then why do you think highly of filthy objects of senses having given up the renunciation which gives extreme happiness?" He stood silent and was not enlightened.

They went some little distance. The god produced an illusion. They saw [77] a bull. He abandoned Junjumaya grass which was not very far, being only beyond one field; and stuck his desire on few straws

of Dūrvā grass which grew on one brink of a dry well. On account of his obstinate thought-activity towards his own evil, for the purpose of that (Dūrvā grass) he fell into the well-without tasting those few Dūrvā straws-in one part of the uneven inner frame of the well. His limbs and sub-limbs were, on that account broken. Having seen him, Arahadatta said, "Oh, what silliness there is on the part of the bull, who having abandoned Junjumaya grass and wishing for few straws of Dūrvā grass on the brink of well, has fallen there !" The god said, "Do you know this much ?" He said, " How can I not know ?" The god said, " If you know, then how, having abandoned great celestial happiness, resembling the Junjumaya grass, which is only a field's distance, do you throw yourself in the worse condition resembling a dry well, by fixing your desire on human joys which are as worthless as few straws of grass ?"

When he heard this, the collection of his actions dropped away. He thought, " Oh, he is superhuman ! Otherwise, how does he speak like this ? And this is nice; rather he

should thus be called a brother. So I shall then ask him what high object is behind this." He asked, "Oh, who are you, so dear to me like As'okadatta ?" The god said, "I am the very As'okadatta in another form." The other said, "What is the proof ?" The god said, "For the purpose of your and my enlightenment the pair of earrings was deposited on the Vaitādhyā mountain. I shall show it to you. What other proof then this is needed ?" He agreed. Then [78] assuming the celestial form he led Arahadatta to the Vaitādhyā mountain and showed him the pair of earrings Ratnāvatansaka on the peak Siddhayatana. Having seen it, on account of the strangeness of the consequence of actions, he remembered his past life. He was awakened to knowledge. He took to renunciation in real spirit. The god pardoned him and went away.

Of them, I, O Dharapa, am the son of the chaplain. Now such an idea does not come to the violators of right belief, knowledge and conduct, who have not studied the fundaments of the highest good; and it is not that it does not bring about the religious per-

formance (i. e. the renunciation) to those who are not the violators and who have conquered the great enemy in the form infatuation; nor is there anything nicer than this. So make your human life successful by this (i. e. renunciation.) " Dharana said, " Whatever the revered lord orders; but I shall narrate this incident to my parents. They even may come to knowledge." The revered one said, " It is proper." Then, in company of his friends who were enlightened also, he entered the city. He narrated this incident to his parents. They also became enlightened. They approved of the renunciation of a householder's life. He did the fitting ceremony. With proper rites, he took to a hermit's life along with his parents and friends, on being initiated by his teacher, Arhadatta.

Some time passed by. He studied religious scriptures; and practised a number of ceremonial vows. He acquired the fitness for the observance of moving alone in solitude. A desire for the same was produced in him, and on asking the teacher, he thinking it was proper, permitted him. His ideals

were fulfilled. [79] He took to the vow of solitary wandering. He, moving about, with a stay of one night in a village and five nights in a city, arrived at Tamralipti. He sat in a posture of observance.

Here that Laxmi, banished from Devapura was searched for by Suvalada. She was found in a place called Nandivardhana. She joined him. Then, taking her he went to his own country.

Some time passed by. He (i. e. Suvalada) also came to Tamralipti. He stayed outside. That sage (i. e. Dharana) was somehow seen by Laxmi, who went to the garden. She recognised him. Then the fire of her anger increased on account of the extent of the consequence of actions. She was as it were struck by thunderbolt. She thought, "What a sinful consequence of my actions has been, that again too he is seen! So this is only fitting to the occasion. I shall put by his side, a necklace with a broken string. Then I shall raise a cry 'Oh, stolen, stolen!' Then on account of the garden and by the sight of the necklace, he being confirmed a thief,

will be killed by Chandas'asana. Yesterday, the thieves, in the disguise of mendicants were arrested with stolen objects and were killed. So it has become well-known that those having the signs of a hermit also commit thefts." Having so thought, she did as she had planned. The guards ran and that sage was arrested. They called him but he did not speak. They searched for the necklace; they found it not very far. The citizens cried out, "The string is broken!" The king was informed. The king was astonished, "Oh, this is a strange thief!" He said, 'After examination, kill him!' [80] The policemen asked him. But as he did not speak, they who got angry with the idea that he was making a pretence, led him to the execution-ground. The gallows were fixed (in the ground). The sage was taken upon it. The Chandāla cried out, "O citizens, this one is to be killed, for he, under the disguise of a hermit has stolen another's wealth. Therefore, if any one will commit the theft of another's wealth, he too shall be killed in this way with terrible punishment." So saying, the Chandāla left the revered sage on the gallows. By the

power of penance, the gallows came down on the ground; he was not pierced by them on account of the order of the deity who duly attended to him. The shower of flowers fell. A cry arose, 'The revered religion conquers!' It was reported to the king. The king also became joyful and he came there. He bowed to the revered sage. With astonished mind, he asked, "Tell us this matter." The revered sage did not speak. The minister said, "Lord, he, seems to be under a vow. How will he tell? So call that merchant's wife and ask her."

Then the policemen were sent. Having heard this account from the voice of the people, she fled away. The policemen did not see her. The king was informed, "Lord, she has fled away; she is not found in her house or other places." The king said, "Eh, search for her well; and bring her." The policemen went out. She was searched in gardens, lonely temples etc. She could not be found. Having heard from somewhere, they found out Suvadana running away on account of this incident. The policemen arrested him; and brought him to the king. They

informed the king, "She is not in Tamralipti. This is her husband. [81] We saw him running away; and arrested him. Now your lordship is the authority." Suvaladana was examined. He was asked, "O good man, where is your wife?" He said, "Lord, I do not know." The king said, "Then why did you run away?" Suvaladana said, "On account of the fear of the king." The king said, "From what quarter, has a guiltless man fear?" Suvaladana said, "I have committed a guilt." The king asked, "What guilt?" Suvaladana said, "Keeping such a wife under protection." The king said, "I tender you protection; so tell the truth; what is the matter between that revered sage and woman?" Suvaladana observed the sage, and he recognised him. Then he, whose heart was struck with wonder at the life of this great man, said with eyes wet with tears, "Lord, the matter is unworthy to be narrated; so, I am not able to narrate it." The king said, "The worldly existence is such; what extraordinary matter is there? So may the good one tell." Suvaladana said, "Lord, if it so, then let it proceed in camera." Then the-

king looked up and the servants left the place. Then Suvidana, who felt repentance on seeing Dharana, said, "I am, O lord, a sinful one, a dog in the form of a man and not a man as such!" He said to the king, "Verily, lord, a man desists from performing things unworthy to be done; he is worthy of trust, grateful, afraid of the next world, devoted to benevolence, just as this revered sage is." The king said, "How does then one become a dog in the form of a man? Speak that relevantly." Then Suvidana narrated the incident of Dharana beginning from his seeing (Dharana) on the island and ending with the giving of eight lacs worth of gold. [82] The king was pleased. Suvidana was released. Having bowed to the revered sage, being under the sway of shame, Suvidana went away quickly. Out of love towards Dharana, he heard religion before revered Mangu, understood ignorance and took to the ascetic life, with the fuel in the form of actions, burnt with the fire of repentance. The king also worshipped the revered sage and entered the city.

Even Laxmi, being overpowered with

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Even Laxmi, being overpowered with

great fear, ran away from Tamralipti and being robbed of her ornaments by thieves, arrived at the place called Kus'asthala when the night remained only a quarter. Now there, that very night, the chaplain had commenced the ceremony of offering rice-oblation; so that all the obstacles of the queen may disappear. The fire, in a clean place of a square outside the town, was ignited. The guards were placed in all directions, with sharp swords drawn. The oblation, with the rice that were cleansed (out of paddy) by nails, was put in. The repeating of incantations commenced. In the meantime, seeing something burning, Laxmi thought that it might be a caravan and came there. She was observed by guards after they heard the cries of jackals. They saw her and were afraid with the idea, 'Oh, this must be that demoness!' They left their swords; and they trembled in their hearts; their hands wavered and they fell on the ground as if they were devoid of life. In the meantime, she came before the chaplain, saying, "Eh, do not get alarmed; I am a woman!" She was found naked. Then resorting to his manly courage,

he caught her with the idea that she was a demoness. He made the guards conscious, saying, "Oh, do not get alarmed!" They got up. [83] She was tied. The king was informed. He, also thinking that a demoness can not be won over by pleasing ways, made her eat her own flesh; was defiled by impure matter; was maltreated by various insults; was discarded angrily and then was banished. Not getting an excess in villages etc. she wandered about in the forest and was killed by a lion terrible in form as if by the consequence of the actions of her previous birth. She was born in the hell-world called Dhūma prabhā and became a hell-dweller with the life of seventeen Sagaropamas.

Revered Dharana, wandering about with proper constraint, with the happy consequences of his actions increasing, observed fasts taking to the observance of meeting death by concentration in a position motionless like a tree. He died after some time and was born a Vaimānika god with the life of twenty-one Sāgaropamas in the Vimana-heaven by name Chandrakānta in the heavenly world by name Ārana.

83. 15.]

'Dharana and Laxmi, the husband and the wife'—this matter, which was laid down (in the introductory verses) is now expounded in details. From here now I shall speak of Sena and Visena, the two agnates. (68)

Thus the Sixth Birth is over.